THE SHAKERITE

VOL. 91 ISSUE I MAY 28, 2021

GUEST ‘RITERS

Shaker Heights for Black Lives

SH4BL Urges Alternatives to Police for Mental Health Crises, Page 62
Shaker Heights for Black Lives is has a local focus on the BLM movement. Their members wrote an open letter to Shaker legislators to work to decrease police violence.

Tiara Sargeant

Sustaining Friendships Beyond Shaker, Page 63
Tiara Sargeant is currently the adviser for the Student Group on Race Relations at the high school. She graduated from Shaker in 2014. Sargeant writes about how race affects how Shaker students socialize, and how we can begin to fix this problem.

THE EDITORIAL BOARD

The Editorial Board governs Shakerite opinion, writes ‘Rite Idea editorials and serves as a guiding force for The Shakerite on policy and practice. The Board includes (left to right, top to bottom): Olivia Warren, Lauren Sheperd, Hilary Shakelton, Danielle Krantz, Anna Krouse, Morgan Fowler and Olivia Peebles. This year, Olivia Warren serves as President of the Board. Read the ‘Rite Idea on page 48.

A NOTE FROM THE EDITOR

My time at The Shakerite has been nothing if not eventful.

My sophomore year, I watched as Shakerite editors reported complaints of racism and bullying, principal misbehavior, administrative leave, union grievances, arbitration and superintendent and principal searches. I joined in the reporting and witnessed just how vital journalism was to getting the general public the truth. As administrators dodged questions, we continued to ask them.

In March of my junior year, Gov. Mike DeWine closed schools and the rest of the state. Three weeks became six weeks, then the rest of the school year. Little did I know it would be 10 months before I stepped foot in the high school again. During the end of my junior year and the first half of my senior year, I had to change every system I knew for The Shakerite to fit virtual learning. Instead of working face to face with writers, we had to work through technology.

Now, I sit alone in our newsroom making pages for this print edition. In years past, this would have been a group effort. We would have gathered closely around one another to read stories and make pages, mostly being serious but often joking around and enjoying ourselves.

This now solitary activity has allowed me to reflect on how vital journalism is to democracy.

The importance of journalism has been evident throughout the pandemic, but most importantly during the time immediately following the murder of George Floyd and the emergence of the Black Lives Matter movement.

People took to the streets, and journalists followed. They published words, photos and videos to show the American people what was truly happening, holding people who hold power accountable. Journalists expose the truth, and by doing so, creating real change. For example, had journalists not been at Bloody Sunday in 1965, the images of that day would not have made it out of Alabama, and it would have taken even longer for the Voting Rights Act to pass.

As a student journalist in a community that values diversity and equality, I felt a responsibility to address racial issues in Shaker and throughout the country. We have a platform at The Shakerite, and it is vital that we use that platform to help create a better community for everyone.

As you read the stories in this issue, I hope that you will reflect on your life and how you work to help end racism. I hope the voices you hear in this issue offer ideas that you can use to become antiracist, because Black lives matter.

Lauren Sheperd
Editor-in-Chief

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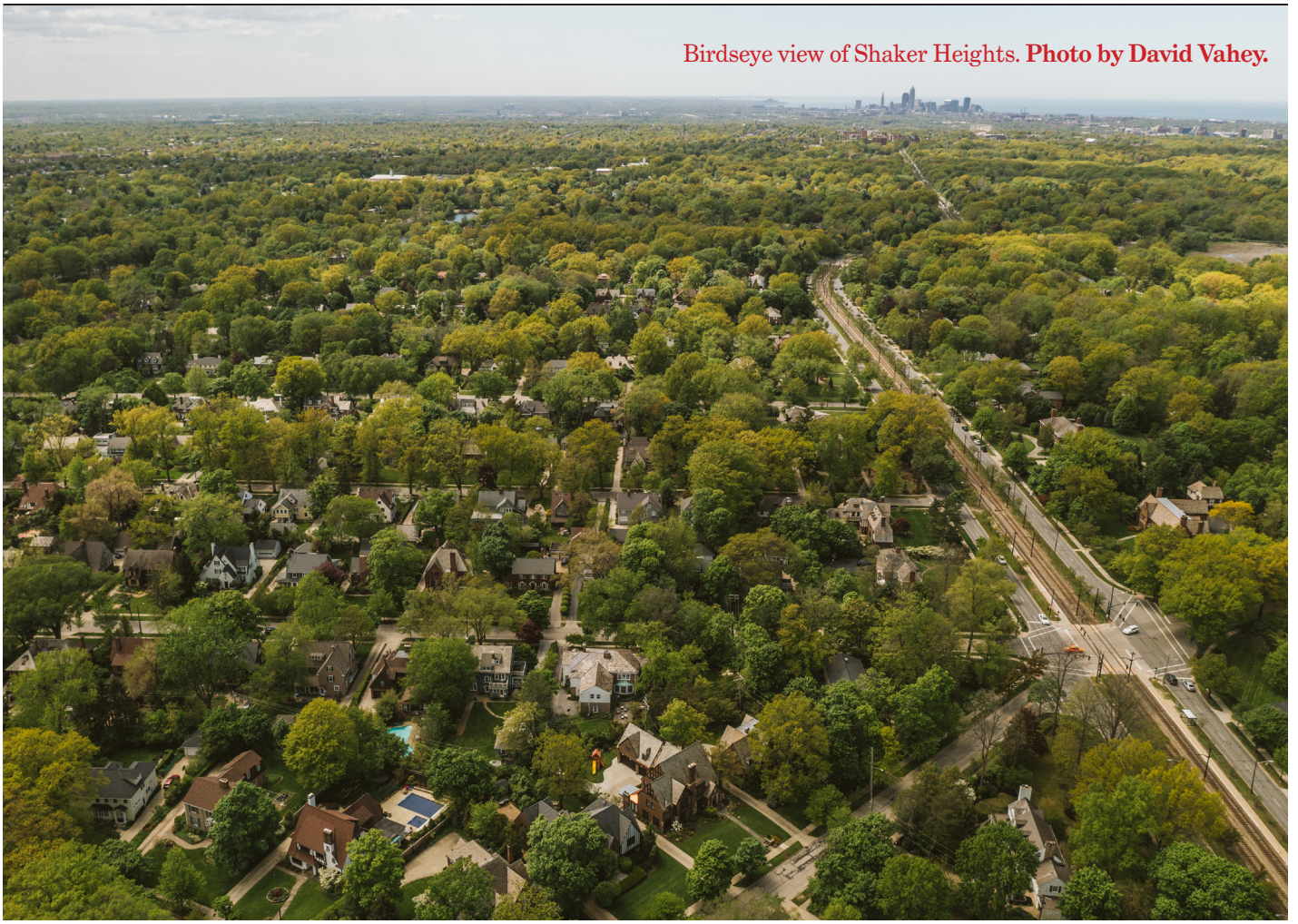
The Shakerite is a member of the National Scholastic Press Association and the Columbia Scholastic Press Association.



Birdseye view of Shaker Heights. **Photo by David Vahey.**

THE TRUE STORY OF THE INTEGRATION OF SHAKER HEIGHTS

RACE HAS PLAYED A MAJOR ROLE IN SHAPING THE 'SUBURBAN DREAM'

Chethan Chandra Campus and City Editor

The story of the integration of Shaker Heights is a tale well-entrenched in Cleveland history. Almost everyone who lives in Shaker has a vague idea of what happened. The myth goes like this: First we were segregated, and then people came together and made a dedicated effort to integrate throughout the 1980's and '90s. Now, the whole suburb is integrated, and although there are some conflicts regarding race, Shaker is overall an inspiring example to the nation.

But how true is this story, exactly? Most of The Shaker Historical Society's records on integration are not available online, so finding primary sources related to integration mid-pandemic is difficult. If one searches "integration" on the society's website, only one link comes up: a 1999 University of Minnesota dissertation of nearly 300 pages that documents the history of Shaker integration.

The dissertation, by Dr. Cynthia Mills Richter, is titled "Integrating the Suburban Dream: Shaker Heights, Ohio" and tells a story spanning centuries. It includes quotes from audio recordings of activists, excerpts of articles and references to books.

According to Richter's work, the story of integration began two centuries ago. "Residents of Shaker Heights have aspired to create an ideal community since the 1820s when a Shaker community developed on this site," she wrote.

At first, Shaker Heights comprised members of The United Society of Believers in Christ's Second Appearing, more commonly known as "The Shakers." A Christian sect founded circa 1747, they believed in the public ownership of land and equality between men and women. They were also against marriage and sex, and very few are alive today as a result.

Decades later, two wealthy brothers named Oris Paxton and Mantis James Van Sweringen began buying land in Shaker Heights. Throughout the early 19th century, they developed their land into a planned community. Their supposedly utopian plan excluded Black, Catholic and Jewish people.

The Van Sweringen Company emphasized its ideals through a series of ads in an old newspaper called the Cleveland Topics. "On every family's horizon is a rainbow," read one ad, "and for many the pot of gold at the rainbow's end is Shaker Village."

The ads were nestled among articles on golf and polo, opera and art, bridge, antiques and wedding announcements. The Cleveland Topics catered to wealthy and aspiring middle-class readers — precisely the sort of people who were buying suburban homes in record numbers in the 1920s.

However, race truly became a factor in Shaker's history when the Great Migration began. The Great Migration, spanning the entire 20th century, refers to the mass-migration of 6 million Black southern Americans from the south to the north of the United States. "The Great Migration had a dramatic effect on Cleveland," Richter wrote. "In the ten years between 1910 and 1920, the African American population of Cleveland increased 308 percent."

The dissertation cited The Cleveland Advocate, a Black newspaper, which reported on the migration in 1917. "It is a REGULAR EXODUS. It is without head, tail, or leadership," the paper published.

Before the Great Migration, Cleveland had been known for its progressive history of abolitionism, civil rights work, lack of residential segregation and integration of public schools. However, historian Kenneth L. Kusmer dates the sharp increase in racial tension and institutional discrimination in Cleveland to 1915 because of the Great Migration.

> "These southern negroes are not welcome here. Please do not delude yourself, or delude them."
>
> 1925 Editorial
> *Cleveland Topics*

White Clevelanders, particularly those in suburbs such as Shaker Heights, were alarmed by the Great Migration. For example, in 1925 an editorial was published in the Cleveland Topics. "Cleveland's colored population has increased from 8,500 to 50,000 in the past ten years. More are on the way. Cleveland's colored population in the old, regular, well ordered days affords absolutely no key to or suggestion of the nature of this new population or of the problem it presents. . . It is the serious problem of a vast accretion of new and totally different people of an opposite race...These southern negroes are not welcome here. Please do not delude yourself, or delude them," the author wrote.

As a result of this racial tension, Clevelanders gradually began to segregate. "We can see increasing concentration of African Americans in certain areas of the city resulting in a crisis-level housing shortage, dramatically inflated rents, and deteriorating housing conditions in this section," Richter wrote.

Richter included the words of poet Langston Hughes, who moved to Cleveland in the early 1920s: "We always lived, during my high school years, ei-

ther in an attic or basement, and paid quite a lot for such inconvenient quarters. White people on the east side of the city were moving out of their frame houses and renting them to Negroes at double and triple the rents they could receive from others. An eight-room house with one bath would be cut up into apartments and five or six families crowded into it, each two-room kitchenette apartment renting for what the whole house had rented for before."

By 1930, approximately 1,200 Black domestic servants lived and worked for white employers in Shaker. Some of these servants' children were even allowed to attend Shaker schools. However, Shaker Heights was largely too expensive and hostile for Black homeowners. Richter quoted an observer who said, "It is about as difficult for a negro to buy property in the Heights ... as it is for the traditional camel to pass through the traditional needle."

Despite the obstacles, one Black physician, Dr. E.A. Bailey, purchased a house in Shaker Heights in 1925. "Dr. Bailey reported that shortly after occupying the home, bricks were thrown and shots were fired at his home and an attempt was made to set fire to his garage," Russell H. Davis, a historian of Cleveland's Black community, wrote in his book Black Americans in Cleveland. Bailey appealed for police protection, but the police searched all visitors to his home after Bailey's chauffeur fired a shot at suspected disturbers. After failing to obtain a court injunction against police harassment, he moved.

The presence of the Bailey family pushed 400 property owners in Shaker Heights to form the Committee of the Shaker Heights Protective Association in October 1925. Working alongside the Van Sweringen company, the landowners created a series of laws that heavily restricted property sales to Black buyers in Shaker Heights. These laws, common throughout the United States, would define Shaker Heights for decades to come.

Richter's study notes that Shaker remained segregated for the next 23 years. However, in 1948, the U.S. Supreme Court struck down deed restrictions like the ones used to segregate Shaker in the case Shelley v. Kraemer. Because of this ruling, more wealthy Black professionals began to move into Shaker Heights.

"During the 1950s in Cleveland and in other cities across the nation, Black professionals, whose income permitted them to move, but whose race had restricted them to certain over-priced and deteriorating neighborhoods in the central city, began to buy homes in previously all-White, middle-class neighborhoods," Richter wrote. "Shaker Heights was the first suburb that was directly in the path of racial change."

Bernard Isaacs, former president of the Ludlow Community Association, spoke to Richter about his experience at the beginning of the new era of segregation in Shaker. "In the early 1950's, Black families settled in the Ludlow School area of Shaker," he said. "Ludlow also served families on some streets that were inside Cleveland's boundaries. The children who lived in that Cleveland enclave were white."

According to Isaacs, though, public attention was not focused on Black families until a bomb exploded at the site of a home being built on Corby Road, near Ludlow School. The buyers of the home were a Black couple named John and Dorothy Pegg.

"When the bomb went off at the Peggs', I had been a mildly interested owner living near the other end of the Ludlow area. But as parents of youngsters in the Ludlow School, my wife, Mimi, and I soon joined the Ludlow effort," Isaacs told Richter.

Isaacs said that the issue was not attracting Black homebuyers, but preventing white flight. "We were bluntly advised by experts that Ludlow was trying to make water run uphill. White and black families living side by side, becoming close friends, their kids playing together and going to school together - it just wouldn't work! The white residents would all sell to blacks, and blacks would overrun the area," he said.

Richter wrote that the Ludlow Community Association had to actively combat the racist practices. "The real estate industry and the banking institutions exacerbated the rapid racial change by steering prospective White residents away from the neighborhood," she wrote. "White realtors stopped showing houses in this neighborhood to White buyers, and banks stopped giving mortgages to prospective White homebuyers. Those Whites who did purchase homes in the area had difficulty obtaining

financing because of the changing racial character of the community."

William Sanborn described his experience when he sought to purchase a home in Ludlow in 1961 to Lee Burton, a reporter for the Wall Street Journal. "A friend of mine at a savings and loan association tried to dissuade me from moving into this 'trouble' area and I really had to pull some strings to get the loan," he said.

Attorney Joseph Finley also moved to Ludlow at the height of this rapid racial change. "One lending agency representative told me that I would be a fool, and he used that word, if I bought a home in the Ludlow area," he said in an article published by the Sun Press in 1960.

The response, Isaacs said, was to establish a program to attract new white home buyers to Ludlow while encouraging new Black buyers to settle in other parts of Shaker Heights or in other eastern suburbs.

In the Lomond neighborhood, Richter stated, every effort was to convince white purchasers of the dream of an integrated suburb. "The community associations sent letters promoting the integrated communities to professionals moving to Cleveland," she wrote.

Black and white children attending school in a Moreland classroom, September 1970, shortly after the voluntary busing program was created to maintain diversity in the schools. Photo by Shaker Heights Public Libray. Local Historical Society.

Lomond resident Marc Swartzbaugh spoke to Richter about his memory of these efforts. "We sent letters to everybody that we knew," he said. "My law firm was a good source. We had a number of people move into Lomond. Every time that we would hire somebody, they would get a packet from the Lomond Association. We solicited doctors that way, who came to the Cleveland Clinic and Case Western."

This, however, is where fact deviates from myth. Richter writes that the efforts for integration were not "a proactive effort by an all-White suburb to seek out Black residents," as many believe. It was "a reaction to the movement of African American homeowners into the community and the perceived threat of rapid resegregation, declining property values, and inadequate city services that both Black and White residents had witnessed in numerous Cleveland neighborhoods as African Americans moved in." It was damage control.

This method of constantly recruiting white

families to move into Shaker was actually extremely controversial because it was white people, not Black people, who faced discrimination from banks when trying to receive loans to move into Shaker. "In order to achieve the desired end—to prevent resegregation and maintain a racially integrated community," Richter wrote, "Ludlow residents justified employing means that targeted and gave a financial advantage to one group: Whites."

Black residents struggled with this white-focused definition of discrimination. "It's awfully hard to justify helping whites move in," Mrs. Joseph Battle said in an interview with Dayton Daily News in October 1968. "Normally, we think of whites being able to do anything they want to," she said.

Richter described heated community meetings. She wrote that some Black residents questioned the whole premise upon which the company was to be established. Some even suggested forming their own company to help Black families.

And yet others agreed that the ends justified the means. "Many who opposed the Company, would be the first to move if the community became all-Negro," said George Grant, a Cleveland school principal who moved to Ludlow in 1962 from an Black neighborhood in Cleveland to the Dayton Daily News. "At one time, I too felt it was just another way of segregating. But the more you become involved, you find the Ludlow Association is attempting to perpetuate true integration."

Grant also said he feared the consequences of a failed integration. "If Ludlow becomes all black, then we're back in the ghetto again. We'll lose our excellent services," he said.

"As long as whites live here, too, I know my garbage will be collected," the wife of Black Realtor Joseph Battle said to the Dayton Daily News.

In many areas of Shaker Heights, integration was fairly successful. Ludlow and Lomond remained diverse. However, the definition of "success" was turned on its head when it came to the Moreland district.

According to Richter, The Moreland Community Association used the same method as the Ludlow Community Association to remain integrated, but by the end of the 1960s, the area essentially resegregated as a Black community.

Moreland was an issue not just because it was now a segregated Black community, but because it challenged the narrative of success being spread about the rest of Shaker. "As long as you had this area where there had

Student Council at Moreland School, October 1954. **Photo by Shaker Heights Public Library, Local History collection.**

been complete racial turnover, if you didn't reintegrate that, it sort of stood as an image of failure, and those who wanted to point to it would say, 'Moreland today, and all of Shaker Heights tomorrow,' " Carolyn Milter, a white Ludlow community resident said to Richter.

Lucille Anderson, former head of the city's housing office, expressed ambivalent feelings about the Moreland integration efforts. "You know, we didn't do terribly, but we didn't do well. How could we? You can't do it if you don't have the material to work with," she said to Richter. But the definition of "doing well" varied across Shaker. To Ludlow residents and integration champions, "doing well" meant attracting new white residents to the community. To them, Moreland was a problem.

Moreland residents' definition of success was notably different from Ludlow's. To them, "success" meant a strong community with a good school, not the racial balance of the community. "Their position was far more advanced than ours," Alan Gressel, a leader in the Ludlow housing program and the organization of the city's Housing Office said to Richter. "Theirs was, 'Just because we're in a 90 percent black neighborhood doesn't mean we should panic, we should leave, or we shouldn't have good schools.' "

Moreland's goal was no longer integration, but Black excellence. "Moreland residents questioned the argument that the end justified the means, and focused directly on the desired goal of the suburban dream, asserting that Moreland could be a success, even as a resegregated African American community," Richter wrote.

By 1979, the Moreland community became a strong voice in the Shaker community. Their goal was no longer to attract white residents but to force the community to see them as equals.

Ava Moore, president of the Moreland Association, emphasized this in a letter to the editor of the Sun Press. "Moreland Community Association has other concerns to work on other than housing. Community awareness is our top priority at this point... Because we are a mostly black community, we work hard to keep from being written off by the city," she said.

> Moreland was an issue not just because it was now a segregated Black community, but because it challenged the narrative of success being spread about the rest of Shaker.

This position was controversial even among Black residents outside of Moreland. Winston Richie, a Black Ludlow resident, said to Richter that for the children it was particularly important. "I think blacks don't do justice to their kids if they confine them to black neighborhoods. I facetiously say sometimes that I wanted my kids to know some dumb white kids, that there were some dumb white kids in this world. I wanted them to go to school with whites so that they could compete at college, in the corporate level, or wherever else they wanted to go," he said. "I've seen blacks at Dartmouth that couldn't make it through the first year because they just felt totally out of place."

Since the initial integration, Shaker Heights has changed drastically. The people of Shaker Heights dress, speak and think differently. Schools have been opened and closed. Children have been bused across the district, hoping that someday they will appreciate one another in a way our parents never did. Shaker still struggles to detrack, to desegregate and to decolonize itself. Shaker marches against police brutality and grapples with the divide in its schools. But in times like these, it is all the more important to look at history. It is important to reflect on the conflicting ideologies of this suburb to find a path forward.

Sign lists the names of Black peoeple killed by police during the time of the Black Lives Matter movement. Photo by David Vahey.

#BLACKLIVESMATTER

WHAT BEGAN AS A HASHTAG HAS BECOME A MOVEMENT

Annie Sullivan Campus and City Reporter

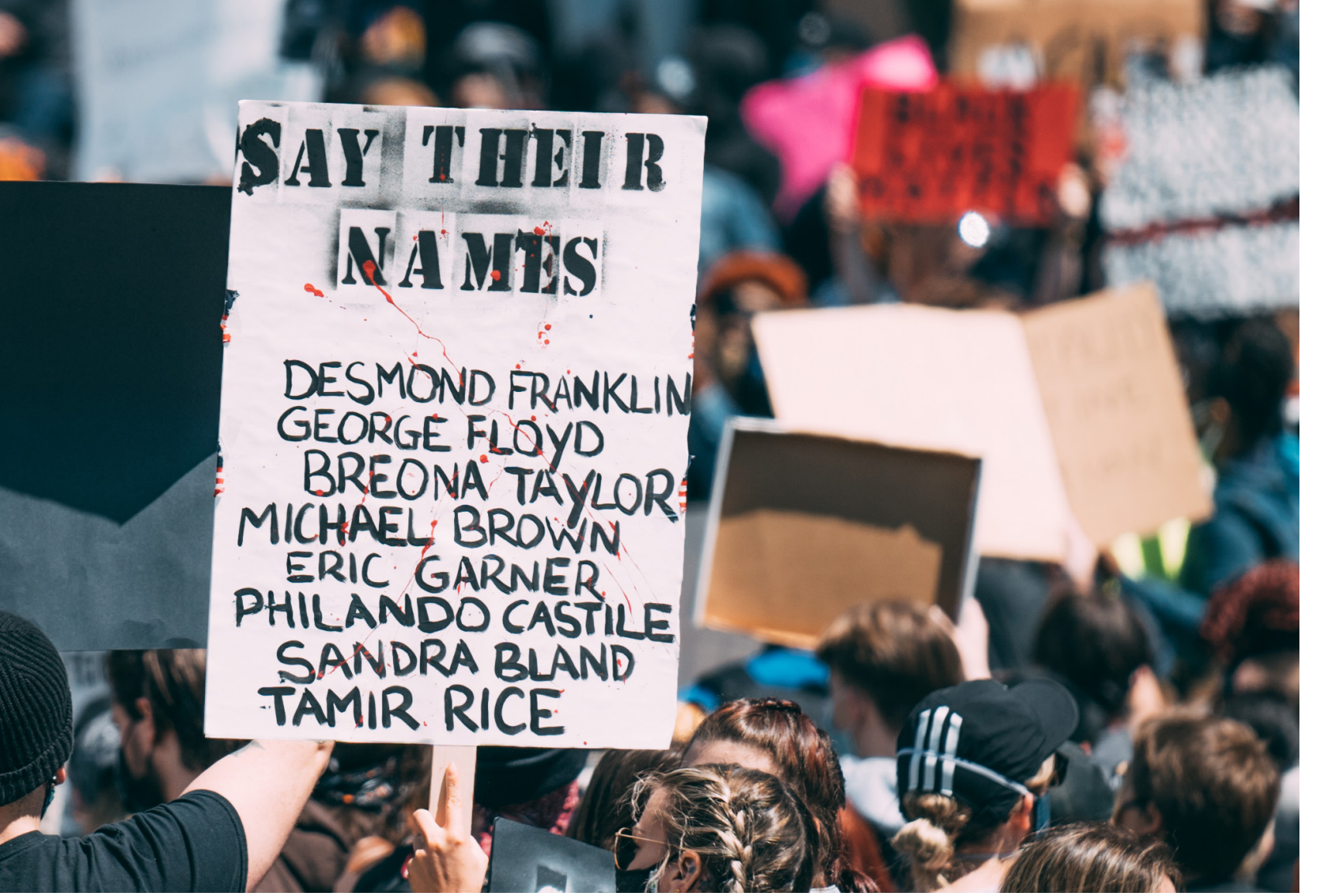
Trayvon Martin was a 17-year-old Black boy murdered on the street in a Sanford, Florida, neighborhood Feb. 26, 2012. His killer? George Zimmerman, a white man serving as a neighborhood watch volunteer.

Zimmerman saw Martin walking in his neighborhood and called the police because he thought Martin looked "suspicious." Although police told Zimmerman not to do anything, he followed Martin who was walking home while wearing a hoodie and carrying Skittles. Zimmerman confronted him, then shot and killed him as the two struggled.

Zimmerman faced no consequences for weeks after the shooting but was finally charged with second-degree murder and arrested in April 2012, after protestors demanding his prosecution flooded streets across the United States. At Zimmerman's trial, which took place more than a year later, he claimed he had acted in self-defense.

When Zimmerman was acquitted in July 2013, further nationwide protests ensued.

Black Lives Matter, which defines itself as a "Black-centered political will and movement building project," was co-founded in 2013 by three Black women: Patrisse Khan-Cullors, Alicia Garza and



Opal Tometi. They formed the organization in response to the acquittal of Zimmerman.

According to History.com, Garza was saddened to observe that many people appeared to blame the victim, Trayvon Martin, rather than Zimmerman and his racist actions, for Martin's death. She posted a message of comforting words to the Black community on Facebook on July 13, 2013 that contained the phrase "Our lives matter." Garza said she felt "a deep sense of grief" after Zimmerman was acquitted. From the phrase, "Our lives matter," Garza and her friends Cullors and Tometi created the hashtag #BlackLivesMatter.

What began as a hashtag has come to define a new generation of activism. In seven years, Black Lives Matter, founded to "eradicate white supremacy and build local power to intervene in violence inflicted on Black communities," has become a multichapter organization that has changed the way in which the nation talks about race.

Thirty BLM chapters have developed across the United States since the movement's start, including one in Cleveland. According to BLMCle President and CoFounder LaTonya Goldsby, the chapter was founded in December 2015, a year after a Cleveland police officer fatally shot 12-year-old Tamir Rice.

"BLMCLe is committed to proactive steps to prevent police brutality through systemic police reform, investigation, legislation, training, vetting, transparency and education," Goldsby wrote in an email.

The rise of BLM has enabled more frequent and more meaningful discussions about race.

"The conversation around race didn't exist in a vast capacity until we saw the BLM movement, this surge," T. Sheri Amour Dickerson, Executive Director and Core Organizer of BLM Oklahoma City told NBC News. "Now difficult conversations, honest

conversations, and even some discourse, have become part of the daily discussion here in Oklahoma, and I think that goes nationwide in many different factions. It's also become more intergenerational."

In 2014 the Black Lives Matter movement grew after police killed two Black men: Micheal Brown, 18, and Eric Garner, a 44-year-old father of six. Garner died after a white New York City police officer placed him in a chokehold. A video, recorded by a bystander, showed the police officer restraining Garner unlawfully.

Two police officers had confronted Garner for allegedly selling cigarettes illegally. The officers pinned Garner to the ground, causing him to lose consciousness. He was pronounced dead at a hospital an hour later. Medical examiners ruled his death a homicide by suffocation.

Brown was shot and killed by white police officer Darren Wilson in Ferguson, Missouri. Wilson fired two shots at Brown from his police cruiser after responding to a report of theft at a convenience store. St. Louis County prosecutors told a grand jury that Brown and Wilson had an altercation at the window of Wilson's cruiser, that Brown ran from Wilson after being shot at and wounded, and that Wilson pursued Brown on foot and fatally shot him when he stopped and moved toward him. Witnesses stated that Brown stopped, turned and put his hands up before Wilson shot him. A grand jury ruled that there was not enough evidence to file charges against Wilson. The U.S. Department of Justice later ruled similarly on federal grounds.

Nightly protests in Ferguson, after the shooting and after the grand jury decision, continued for weeks, and the Black Lives Matter movement gained momentum.

Black Lives Matter activists protested in cities around the world after the deaths of other Black people at the hands of police in 2014, including those of Rice and 17-year-old Laquan McDonald, who died when shot 16 times by a Chicago police officer. McDonald was holding a knife as he walked away from officers who responded to a report that a suspect later identified as McDonald was breaking into trucks parked in a lot.

Rice became a prominent symbol for the Black Lives Matter movement after a white police officer shot and killed him while Rice played with a pellet gun outside a recreation center in Cleveland on Nov. 22, 2014. The surveillance video of the shooting caught attention worldwide.

> "As of this day, current policies have failed to ensure any real change in police culture or being about any real measure of accountability."
>
> LaTonya Goldsby
> *BLMCle Cofounder and President*

Since Rice was killed, Cleveland has created new policies which went into effect in 2018. The police force is to undergo training to reevaluate when they should use force and how to converse with people rather than rely on violence as a first response. The new policies created clearer definitions as to when officers can use force and taught de-escalation techniques in order to restrain from using force. Under the new policies, force used must be "objectively reasonable" and proportional to the threat faced by the officer.

However, "As of this day, current policies have failed to ensure any real change in police culture or being about any real measure of accountability," Goldsby wrote.

In the following year, Black Lives Matter activists drew attention to Walter Scott, Freddie Gray and Meagan Hockaday, who were also killed by police officers.

David Vahey

Black Lives Matter organized protests during 2015 to spread awareness of the injustices Black women and Black transgender women face. According to The Guardian, 21 transgender people had been killed in the United States by the end of 2015. Of the 21 victims, 13 of the victims were Black, and almost all of them were transgender women of color.

A series of organized protests against police brutality toward Black people took place during 2016. In early July of 2016, more than 100 protests took place in America following the death of Alton Sterling on July 5 and the shooting death of Philandro Castile the next day.

Although Black Lives Matter is known for protesting against the death of Black people and police brutality, they also protest acquittals in cases that make it to trial. In June 2017, Black Lives Matter held a protest after the officer accused of killing Castile was found not guilty.

Black Lives Matter marked the organization's five-year anniversary in 2018. On May 1 of that year, according to a Pew Research Center analysis of public tweets, the hashtag #BlackLivesMatter had been used nearly 30 million times on Twitter, an average of 17,002 times per day since its first use in

July 2013.

During an ABC interview commemorating the five-year anniversary of Black Lives Matter, Khan-Cullors discussed the impact the organization had had on other causes. "[BLM] has popularised civil disobedience and the need to put our bodies on the line... with things like the Women's March, and Me Too, and March for our Lives, all of these movements, their foundations are in Black Lives Matter," she said.

In May 2019, Oklahoma teenager Isaiah Lewis was shot and killed by police. Days later, Black Lives Matter held a protest. More than 100 people came to participate in the march despite the rainy conditions.

The video that recorded then-Minneapolis police officer Derek Chauvin kneeling on the neck of George Floyd despite pleas from bystanders to stop erupted over social media on May 25, 2020. Massive protests in cities across the United States and around the globe occurred in response.

Floyd, an unarmed Black man, was pronounced dead after Chauvin, who is white, knelt on Floyd's neck for nine minutes and 29 seconds, even after Floyd repeatedly stated, "I can't breathe." The county medical examiner ruled Floyd's death a homicide caused by a combination of officer Chauvin's force, the presence of Fentanyl Methamphetamine in Floyd's system and his underlying health conditions.

Police engaged Floyd after a convenience store cashier reported to his boss that Floyd had used a counterfeit $20 bill to purchase cigarettes.

After an emotional trial that lasted three weeks following a deliberation of about 10 hours over the course of two days, the jury found Chauvin guilty on three charges: second-degree unintentional murder, third-degree murder and second-degree manslaughter for the killing of Floyd. He has yet to be sentenced.

Three other former officers, who stood by as Chauvin acted, will be tried together Aug 23. The state has charged them each with two counts of aiding-and-abetting, one for second-degree manslaughter and one for second degree-murder.

This case was a milestone because the legal

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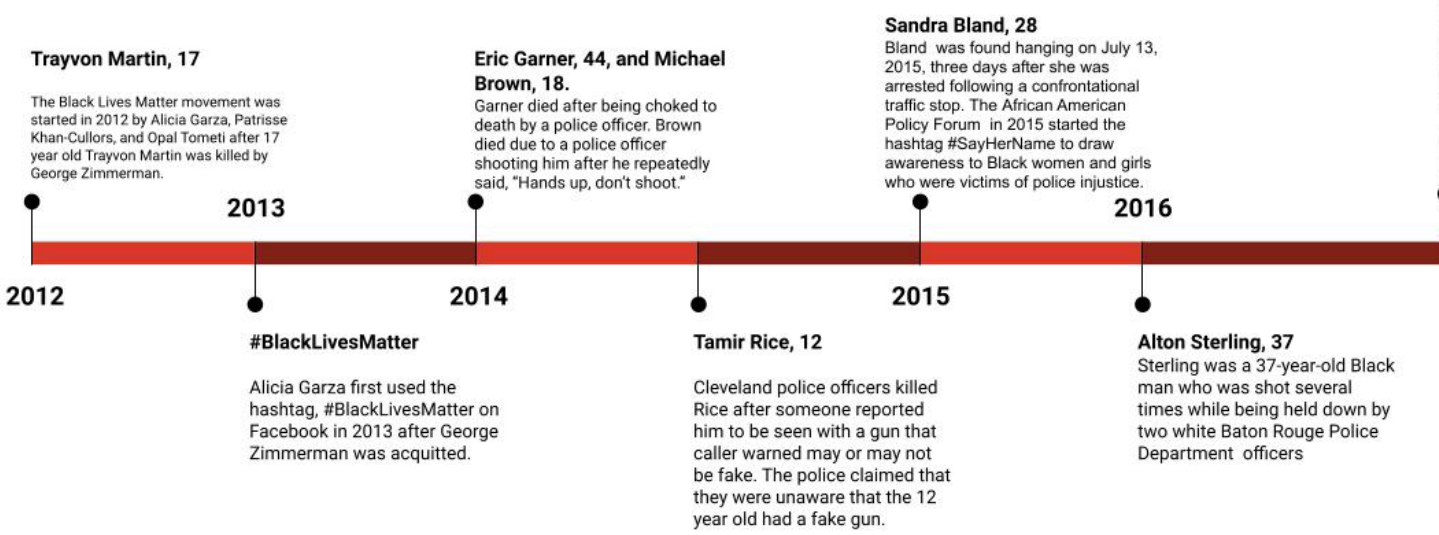

Trayvon Martin, 17
The Black Lives Matter movement was started in 2012 by Alicia Garza, Patrisse Khan-Cullors, and Opal Tometi after 17 year old Trayvon Martin was killed by George Zimmerman.
Eric Garner, 44, and Michael Brown, 18.
Garner died after being choked to death by a police officer. Brown died due to a police officer shooting him after he repeatedly said, "Hands up, don't shoot."
Sandra Bland, 28
Bland was found hanging on July 13, 2015, three days after she was arrested following a confrontational traffic stop. The African American Policy Forum in 2015 started the hashtag #SayHerName to draw awareness to Black women and girls who were victims of police injustice.
2012
2013
2014
2015
2016
#BlackLivesMatter
Alicia Garza first used the hashtag, #BlackLivesMatter on Facebook in 2013 after George Zimmerman was acquitted.
Tamir Rice, 12
Cleveland police officers killed Rice after someone reported him to be seen with a gun that caller warned may or may not be fake. The police claimed that they were unaware that the 12 year old had a fake gun.
Alton Sterling, 37
Sterling was a 37-year-old Black man who was shot several times while being held down by two white Baton Rouge Police Department officers

system rarely holds police officers accountable for killing on the job. Ben Crump, the Floyd family's lawyer, said it marked a "turning point in history" for the US. "Painfully earned justice has finally arrived," Crump tweeted. "[It] sends a clear message on the need for accountability of law enforcement."

Breonna Taylor, a medical worker was killed on March 13, 2020, in a police raid gone horribly wrong. The police said they had a warrant to search Taylor's apartment to investigate two men who were believed to be selling illegal drugs there. Taylor was said to be in an on and off relationship with one of them, but had severed ties with him at that time. Taylor's boyfriend, Kenneth Walker, shot an officer in the leg after the police broke the door off its hinges. The police responded by shooting Taylor six times in a matter of seconds. One of the officers, Brett Hankison, who has since been fired, is accused of firing 10 rounds blindly into the apartment.

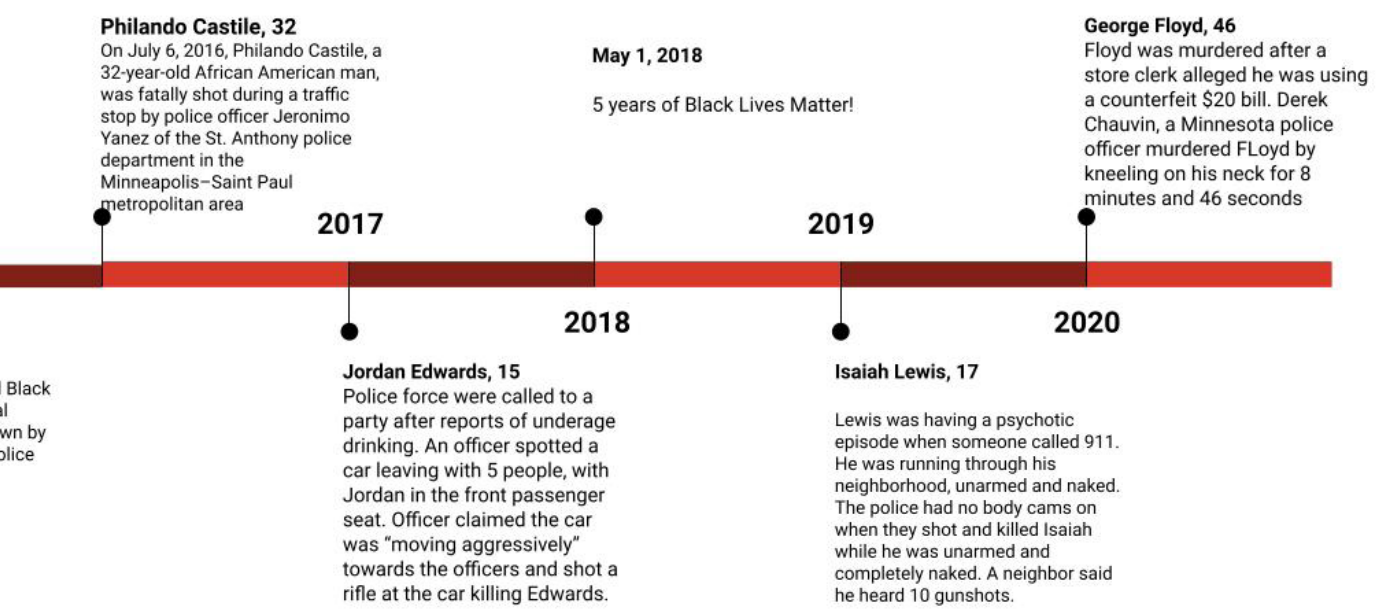
These deaths prompted large protests under the name Black Lives Matter, capturing attention nationwide. The protesters and organizers have had impactful results on this country. For instance, cities across the globe are cutting police department funds, 31 of America's 100 largest cities have established policies restricting officers' use of chokeholds, and Breonna's Law passed in Louisville, Kentucky, banning the "no-knock" search warrant that led to Taylor's death at the hands of the police.

After police killed Floyd and Taylor, social media sites such as Instagram and Twitter were flooded with information on the Black Lives Matter movement, killings of unarmed Black people, protests and legislation. Twenty-three percent of adult social media users in the United States, and 17 percent of adults overall say their views about a political or social issue changed because of something they saw on social media in the past year, according to a July Pew Research Center survey.

Boyega said, "Today is about innocent people who were halfway through their process, we don't know what George Floyd could have achieved, but today we're going to make sure that won't be an alien thought to our young ones."

Editor-in-Chief Lauren Sheperd contributed to reporting.

HE BLM MOVEMENT

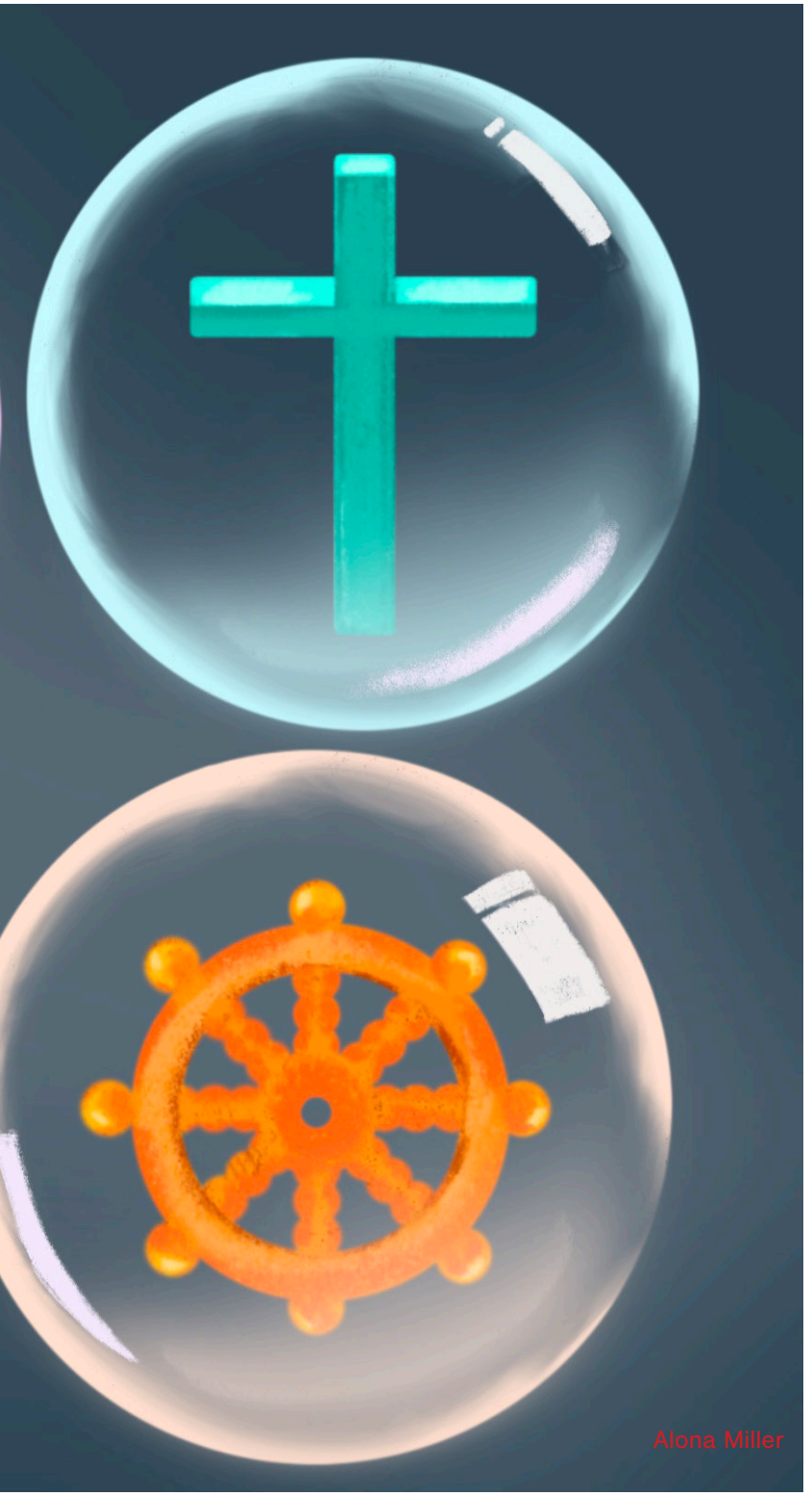

Philando Castile, 32
On July 6, 2016, Philando Castile, a 32-year-old African American man, was fatally shot during a traffic stop by police officer Jeronimo Yanez of the St. Anthony police department in the Minneapolis–Saint Paul metropolitan area
May 1, 2018
5 years of Black Lives Matter!
George Floyd, 46
Floyd was murdered after a store clerk alleged he was using a counterfeit $20 bill. Derek Chauvin, a Minnesota police officer murdered FLoyd by kneeling on his neck for 8 minutes and 46 seconds
2017
2018
2019
2020
Jordan Edwards, 15
Police force were called to a party after reports of underage drinking. An officer spotted a car leaving with 5 people, with Jordan in the front passenger seat. Officer claimed the car was "moving aggressively" towards the officers and shot a rifle at the car killing Edwards.
Isaiah Lewis, 17
Lewis was having a psychotic episode when someone called 911. He was running through his neighborhood, unarmed and naked. The police had no body cams on when they shot and killed Isaiah while he was unarmed and completely naked. A neighbor said he heard 10 gunshots.

Timeline by Annie Sullivan

ACKNOWLEDGING OUR ADVANTAGES: RELIGIOUS DIVERSITY

ACCEPTANCE OF RELIGIOUS IDENTITY IS A PRIVILEGE

Adrik Dutta Investigations Editor



"Kill All Muslims" -- this message was graffitied onto the walls of Eastern Kentucky University, next to an ominous date. "Send All Zionists to The Gas Chamber"-- this phrase was plastered on the walls of colleges from University of Maryland to University of California.

Across the globe, religious minorities are being persecuted. In comparison, Shaker Heights possesses considerable religious diversity and tolerance.

Efforts to document religiosity suggest that 52 percent of people in Shaker Heights are religious. In the rest of Cleveland, 51 percent of people are religious. In Ohio, 44 percent are religious. While the rate of religious identification in Shaker Heights is on par with Cleveland's and slightly greater than Ohio's, the diversity of religious identity is greater.

On any street in Shaker, you might find find followers of Islam, Christianity, Hinduism and Judaism, while across Ohio, 73 percent of adults identify as Christian, according to the Pew Research Center. Only 1 percent of Ohio adults identify as Jewish or Muslim, and slightly more than 1 percent identify as Hindu.

Ezaiyah Jolly, a sophomore and a resident of the Mercer area said, "My neighborhood is extremely unique. Most of my neighbors are Jewish, but right around this area there are Muslims, Hindus and Christians I know."

Sophomore Lia Polster is Jewish and observes religious services and practices weekly. "I definitely think that Shaker, Beachwood and this area of Cleveland is a very religiously diverse and inclusive area," she said. She also said the Jewish community here is larger than in other places she's visited.

Alexander Palmeri, a youth minister at New Community Bible Fellowship, a church in neighboring Cleveland Heights, said that he sees diversity within religious communities as he travels through Shaker Heights. "For one, there is a big Jewish community," he said. "I also see some Muslims, which is another example of diversity."

Palmeri said that there is diversity within the Christian community. "Most of all, I notice a significant number of denominations in the Protestant circle.There's Baptist churches, Methodist Churches, Lutheran Churches, so I definitely agree that Shaker is religiously diverse," he said.

Polster said she is comfortable speaking about her religion in Shaker. "I don't feel like I'm judged when I talk about my religion, and I think most people don't have negative views of religions because of our religious diversity," she said.

The privilege of religious diversity in Shaker is unique, as there are other parts of the world still

suffering from religious intolerance. A prominent example of this is the Hindu-Muslim conflict brewing in India. Prime Minister Narendra Modi and his cabinet have set into motion events that could potentially jeopardize the citizenship of Muslims across the country.

The Citizenship Amendment Bill provides a streamlined path to Indian citizenship for all South Asian religions except for Islam. The bill has sparked outrage across the nation, with protests and riots in the streets of almost every major state. The New York Times interviewed Muslim lawmakers. One said, "We are heading toward totalitarianism, a fascist state... we are turning India into a theocracy."

The effort is seen as a breach of trust in the religious diversity promoted by Mahatma Gandhi and Jawalrhalel Nehru in the founding of an independent India.

Another example of religious turmoil comes from Mexico. Mexico was directly under Spanish, and therefore Christian, rule from the 15th to 19th century. Christianity is deeply embedded in every walk of Mexican life.

This fact has caused problems in recent years, as there has been an influx of immigrants from across the world into the country. Of the 122 million people in Mexico, 81 percent are Roman Catholic, with the second most popular religion being Evangelical Protestant at only 5 percent.

In rural areas, the non-Roman Catholics are ostracized for their beliefs. In these small towns, individuals who refuse to switch their faith or participate in Catholic rituals can be humiliated, overcharged by retailers or even kicked out of the village.

Acts of intolerance like this illustrate that while society as a whole might have progressed, religious persecution remains.

Palmeri said the conflicts are deeply rooted. "There's still an older generation that finds it hard to tolerate some religions, and we are being taught that different religions shouldn't mix because of different beliefs," he said.

Jolly said that Shaker is unique when it comes to tolerance and diversity. "We live in a bubble, sheltered from the real

New Community Bible Fellowship in Cleveland Heights. **Photo by David Vahey.**

world outside," he said.

Polster proposed one solution to religious intolerance: adding more varied and diverse religious material to school curricula. "The only religious material I see in school is our English teachers saying, 'Do you get this Bible reference?' And I think that's hard for people who either are not religious or follow a different religion," Polster said. She said that the curriculum should match the diversity in the community. "In time, hopefully this can inspire other schools around the state and the country to adopt a more inclusive curriculum," she said.

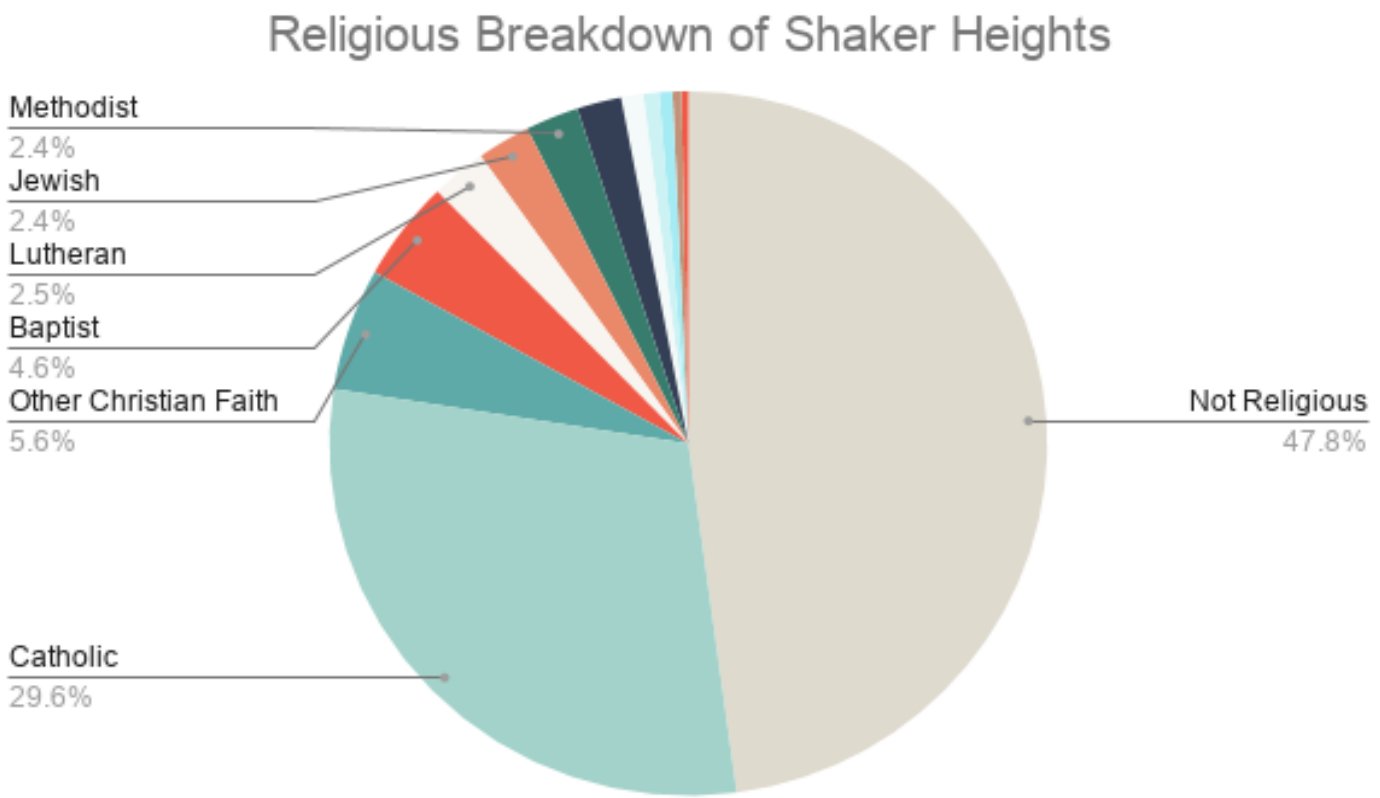
While circumstances in Mexico and India demonstrate severe religious inequality, in America, religious intolerance is appearing on college campuses.

The University of Indiana conducted a multi-institutional study on the frequency of students facing religious discrimination. The sample size included students of multiple religions and ranged from undergraduate colleges to graduate schools. They were each asked if they experienced religious intolerance in the past year. One in four students reported experiencing at least one instance of religious intolerance in the past year, with non-Christian religions such as followers of Islam, Judism and Hinduism making up the majority of that number.

As SHHS graduates enter college and the workforce, they must be aware of the differences between the Shaker community and those they are entering. Having little experience with religious intolerance means students may not know how to deal with being a witness to or victim of persecution.

"If students are met with general hate speech, try to report to counselors or authority, and understand we are in a world that doesn't always understand your beliefs," Palmeri said.

Palmeri stressed the importance of having a supportive community to talk to. Said Palmeri, "Try to find support in social circles or your religious community, and don't be bothered by the opinion of others.

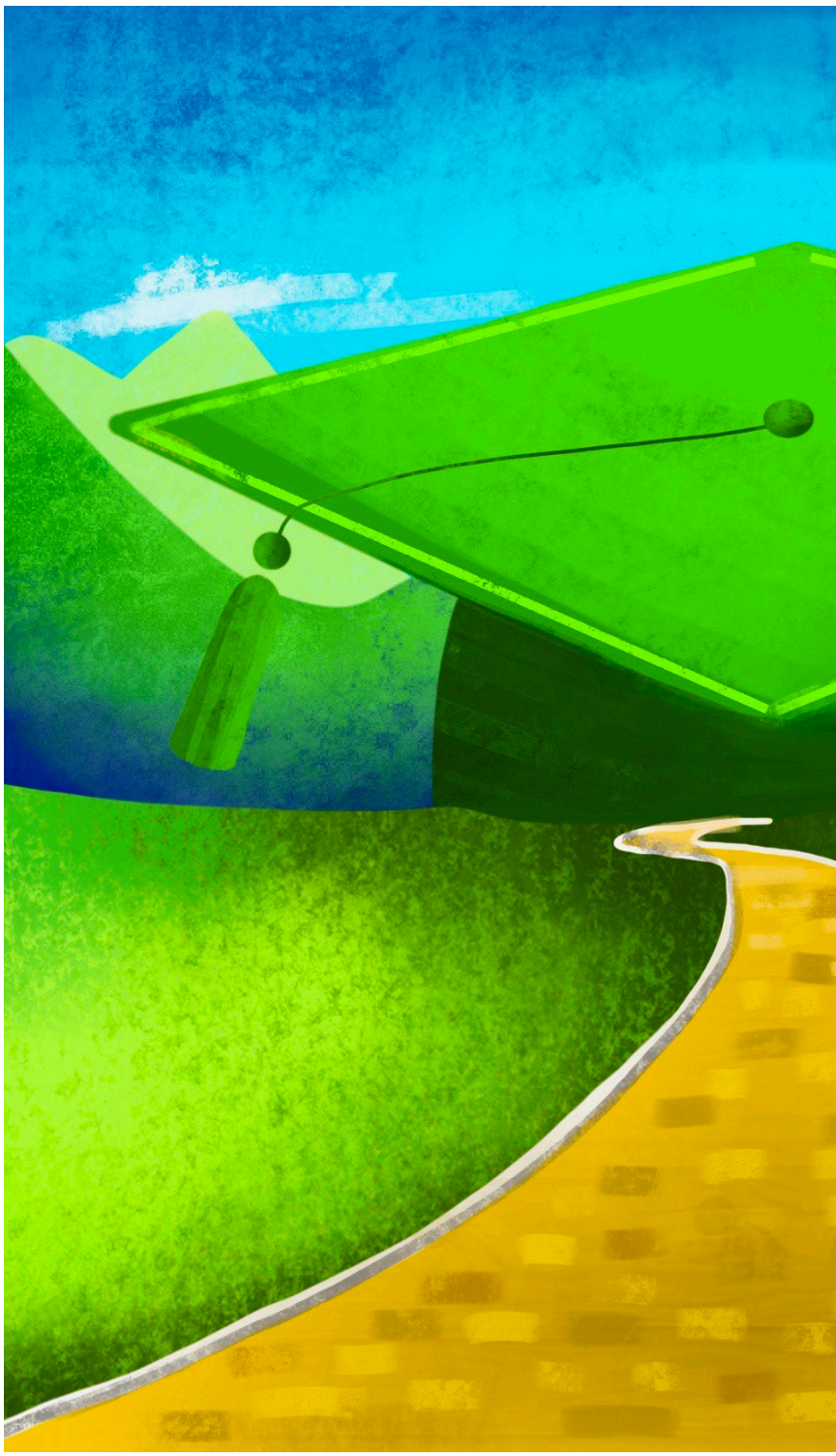


Data from bestplaces.net, photo by Hilary Shakelton.

EQUITY MOVES FROM IDEAS TO ACTION

TEACHERS BEGIN THE WORK OF DETRACKING AND CONSOLIDATION

Jaimee Martin Investigations Editor



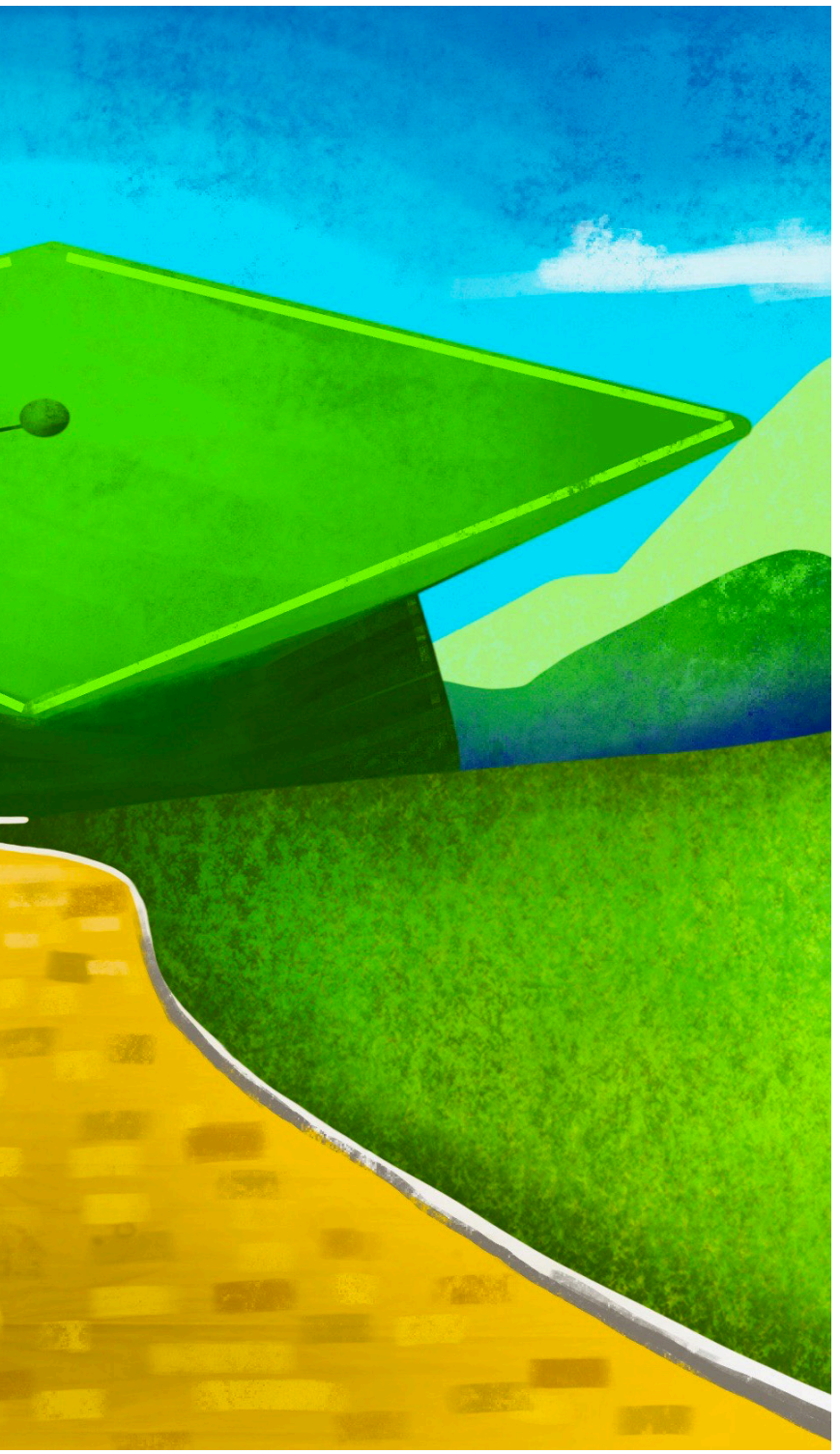
The Board of Education detracked and consolidated course levels in keeping with the district's March 2020 adoption of the 2020-25 Strategic Plan.

Detracking aligns with the BOE effort to eliminate systemic racism and inequity within the district. The district has released a series of brief videos, known as the Shaker Rising Video Project, to explain the decision to the community.

Dr. Jeffrianne Wilder, the district's new Executive Director of diversity, Equity and Inclusion, who heads the video project, defined tracking in the first video as "placing students in tracks, or groups, based upon their perceived ability."

"Historically and today, underrepresented students of color, typically Black and Hispanic students, have been tracked into the lower-level classes, which negatively impacts their educational outcomes," Wilder said in the video. At the high school, the tracks have, until this year, comprised core, honors, Advanced Placement and the International Baccalaureate Diploma Program.

Detracking has been supported by the National Education Policy Center, which summarized hundreds of studies of schools that employ tracking and concluded that the practice damages equi-



Alona Miller

ty more than it benefits learning. For example, one study of Grayton High School found students placed into lower tracks had lower IQ scores in high school. Another study showed classrooms comprising students of mixed abilities performed just as well as, if not better than, tracked classes.

The NAEP review also cited work of social scientist Jeannie Oakes, who found that tracking "can reduce self-esteem, lower aspirations, and foster negative attitudes toward school. Some studies have also concluded that tracking leads low-track students to misbehave and eventually to drop out altogether."

At the high school, Principal Eric Juli said enacting the district's decision means consolidating classes. "Consolidated courses is taking two courses and making them one," he said.

For example, Honors Biology and Core Biology have been consolidated as Biology, which is to be taught to all sophomores using the honors curriculum.

Juli said no matter what the goal of tracking is, the practice creates an educational divide. "It's our belief as a district, that whatever the intentions were to have tracked classes, the result has not been what is best for Black students. It has evolved into the best example of systemic racism in Shaker," Juli said in a Google Meet interview. "We have to start preparing all of our students for the world they are going to enter. We need to make sure that every student is receiving an honors curriculum."

Teachers said they were passionate about creating a more successful and inclusive environment through detracked and consolidated courses, but it's not without challenges, especially in a virtual learning setting.

Kimberly Ponce de Leon, World Language Department chairwoman at the high school, said teachers will always give 100 percent effort toward their students. "As long as supports are given and teacher training is at the forefront, I believe detracking will have huge benefits for our students," she said.

Sharon Craig, an English teacher who has taught core and honors level sections, said adjust-

ing her teaching for both detracked and virtual learning has been demanding. "I feel like the pandemic has made this change extremely challenging. For some kids I don't know if what I'm seeing is because they're at home and they're distracted, or because it's too hard," Craig said.

Her concern is shared by other high school teachers who say they won't be able to see the immediate effects of consolidating classrooms until school resumes onsite fully.

William Scanlon, a science teacher who has also taught both core and honors level sections, said navigating learning in this virtual setting takes precedence over navigating detracking. "It throws all the questions about whether a kid would normally be able to understand the honors or not because right now all we're dealing with is how to get students engaged and engaged remotely," Scanlon said.

Ponce de Leon said teachers were informed of detracking and class consolidation in the late summer months. "We knew probably starting in August," she said. "That's when most teachers found out. Teachers typically prepare all through the summer, so we were kind of playing catch up."

Ponce de Leon teaches AP Spanish V this year and has taught levels of honors and core Spanish throughout her career. She is also a mom of kids who have attended Shaker. Ponce de Leon said, from her experience in both roles, it's hard for core-level students to have mobility in the tracks once they get to high school because they have not been prepared adequately. "I think the difference [in the tracks] came in the previous preparation. I do highly agree with detracking in the elementary grades because some students come in [to high school] more prepared than others," Ponce de Leon said.

Jayce Bailey, a high school math teacher, said that teacher collaboration across levels has been key to easing detracking in the math department. The administration has stressed how important sharing ideas, differentiating classwork and methods are to the detracking effort. Bailey added that detracking "hasn't been too bad" for teachers who previously taught both core and honors sections.

Bailey said the biggest challenge has been finding a way to teach honors-level course work to core-level learners. "We're trying to push the rigor to honors level,

but we're bringing in the learning strategies that work for core students. You can use some of those strategies to make higher-level work understandable for all students," Bailey said in a phone interview.

Bailey gave an example of how applying different learning models looks in his math classes. He said assignments from the honors curriculum that are abstract, such as a formulas worksheet, are explained using "real world or tangible" methods, such as a graph. This strategy helps core students learn the rigor of honors work, which tends to be more conceptual, Bailey said.

For example, in the transformations unit of Geometry, Bailey gave students the option of doing their work by naming the formulas and steps or drawing the steps on a graph. Bailey said this made the material "accessible to everyone."

Wilder said detracking and consolidating courses was going to happen this year regardless of the pandemic. She said detracking is one of the sub points, or smaller agendas, of the two pillars the district's 2020-25 Strategic Plan rests on: Educational Equity Policy and IB Mission Statement. Wilder said that since the district adopted the plan in March 2020, detracking — one of the first steps in the Education Equity Policy — was to occur this year and that the pandemic did not affect the decision or its timing

Wilder said it is most important to navigate open community conversation about detracking during a pandemic and highlight equity as being the center of everything. "I think that what I do notice is that there is so much relational trust that needs to be built. That is palpable," Wilder said in a Google Meet interview. "We don't want folks in the community, especially students, to think that we're doing this to them and not with them."

Wilder said that acknowledging the delay in detracking is important to start opening the conversation of trust in the community. "Yes, this is late. Yes, we recognize that we should have been doing this for students who have graduated and are no longer in Shaker," Wilder said. "I think the district recognizes that Black excellence is vitally important in response to the fact that it has not always been."

Students are split into tracks at Woodbury Elementary School. **Photo by Lauren Sheperd.**

Man holds up peace signs at a May 30 protest in downtown Cleveland. Photo by David Vahey.

AMERICA'S DOUBLE STANDARD

THE MESSAGES AND DEMOGRAPHICS OF PROTESTERS INFLUENCE POLICE RESPONSE

Jenna Loveman Spotlight Reporter

A group peacefully protesting police brutality outside the White House June 1, 2020 were tear-gassed and subjected to concussion grenades as National Guard troops and police in riot gear cleared them away for former President Donald Trump's photo op.

A group of mostly white Trump supporters stormed the Capitol building Jan. 6, protesting the results of the 2020 presidential election while Congress was counting the electoral votes. The insurrection resulted in the loss of five lives, 140 injuries and almost no police response or intervention.

Approximately 800 insurrectionists entered the building with no repercussions after breaching police barriers, but only 14 were arrested during the Jan. 6 assault. Throughout the incident, the police remained peaceful, even when protestors shattered windows; beat officers with their own shields, pieces of scaffolding and a fire extinguisher; and sprayed bear mace in their faces.

Recent events such as the Capitol insurrection of Jan. 6 and protests against COVID-19 restrictions have revealed the double standards of the reactions of law enforcement to different groups of protesters, more specifically those protesting police brutality against Black citizens.

During the summer, 15-26 million Americans took to the streets to protest police brutality and systemic racism. These Black Lives Matter protesters too often faced tear gas and excessive force at the hands of police.

Throughout the incident, the police remained peaceful, even when protestors shattered windows; beat officers with their own shields, pieces of scaffolding and a fire extinguisher; and sprayed bear mace in their faces.

The insurrectionists of the Capitol riot were protesting the results of the 2020 presidential vote as Trump supporters, following his lead, claimed the election was stolen and that there was evidence of voter fraud. Despite the certification of Biden's presidential win and the lack of evidence to support the claims of fraud, Trump supporters continue to support these false claims. Through tweets, Trump encouraged these conspiracy theories and baseless claims.

Insurrectionists were seen in pictures carrying confederate flags through the Capitol halls and damaging the building. One rioter was pictured wearing a sweatshirt that read "Camp Auschwitz." The insurrectionists' messages and actions were not enough for police to use force to control and expel the rioters, unlike their use of tear gas, clubs, and force against peaceful Black Lives Matter protesters.

Some of the insurrectionists were off-duty police officers, former police officers as well as former and current members of the military.

In one video, a rioter is hitting an officer with what looks like a crutch. Others are throwing flags, one of which reads "Trump 2020," at police as the crowd cheers them on. Another looks to be attempting to detach an American flag from a flag pole to use as a weapon. They attacked Capitol police, one of whom died,

yet none were beaten, shot or killed.

Eventually, a 6 p.m. curfew was ordered by the Washington, D.C. mayor, and the rioters were asked to leave the premises. They were warned that if they did not leave, they would be arrested, yet insurrectionists refused to leave and faced no consequences.

Government officials, such as House Speaker Nancy Pelosi, criticized the reaction of the Capitol police. Pelosi directed a review of the Capitol Police, which was released on March 5. The report stated that the Capitol Police were "understaffed, insufficiently equipped, and inadequately trained to secure the Capitol and Members when violently attacked by a large mob."

According to the Armed Conflict Location and Data database, 93 percent of those who protested police brutality last summer have not engaged in violent activity during a protest. Yet the reactions of law enforcement to Black Lives Matter protests have been severe compared to groups of mostly white protesters. Peaceful protesters were arrested and assaulted for marching in the streets to demand an end to police brutality and demanding justice.

Unlike the insurrectionists of Jan. 6, protesters were arrested despite not committing any crimes. The wide majority of Black Lives Matter protesters did not trespass, beat police officers or destroy or steal government property. However, they were still arrested at a higher rate than white pro-Trump protestors.

In Aurora Colorado on June 29, riot police stormed a peaceful vigil for Elijah McClain. McClain was a 23-year-old Black massage therapist and violinist. Aurora Police officers Nathan Woodyard, Jason Rosenblatt and Randy Roedema killed McClain in 20019 after placing him in a chokehold and sedating him with an improper dose of ketamine. The vigil, which was peaceful, was interrupted when officers arrived and sprayed protesters with tear gas.

Trump called Black Lives Matter protesters in Minneapolis "thugs," despite the majority being peaceful. After pleas and demands that he ask the insurrectionists to go home, he tweeted, "go home in peace" and that the insurrectionists were "very special."

The Capitol riot was not the first instance of law enforcement double standards for handling protests. When lockdown orders were enacted by local officials to stop the spread of COVID-19 across the country, protests erupted. Armed militias protested inside and outside the Michigan State Capitol April 30. Most were white and were not wearing masks, which posed another safety threat. Despite the threats to security, law enforcement did not intervene. Instead, police officers merely stood in front of the protesters as they screamed in their faces and brandished assault weapons. They did not use any force, let alone excessive force, as they did during Black Lives Matter protests.

"On several occasions, BLM protests have turned violent and Black people were beaten in the street, and even ran into by police in their cars. On the other hand, white people were able to raid a government building, bring hate flags inside, steal federal mail, and more. There was little to no violence during the insurrection itself which already proves the double standard argument"-

Congresswoman Rashida Tlaib (D-MI) pointed out the double standard. "Black people get executed by police for just existing, while white people dressed like militia members carrying assault weapons are allowed to threaten State Legislators and staff," Tlaib tweeted April 30.

Meanwhile, on May 30, 2020, thousands of protesters gathered in downtown Cleveland to protest the murder of George Floyd and systemic racism. The protest began peacefully at the Free Stamp. When Cleveland police and Cuyahoga County sheriff's deputies arrived downtown, the protest escalated. Some protesters threw items at the Justice Center building. Police threw tear gas canisters into the crowds of protesters and used pepper spray against them.

The protesters were throwing objects such as water bottles at the Justice Center building, compared to the insurrectionists of Jan. 6, who threw objects such as flag poles and crutches at police officers.

Senior Victoria Helmick spoke to The Shakerite following the protest. "It was chaotic," she said. "We saw a girl who got shot by a rubber bullet in her head and she was in shock."

According to a Pew Research Survey from June 12, Black Lives Matter protests are uniquely diverse.

According to a June survey, 17 percent of Black Americans, 22 percent of Hispanic Americans, 8 percent of Asian Americans and 46 percent of white Americans reported attending a Black Lives Matter protest in the month of May.

The majority of the protestors at the Capitol insurrection and the lockdown protest in Michigan were white. The same people who expressed fervent support for police during the height of Black Lives Matter protests abandoned that support during the Capitol riot.

The double standards are alarmingly clear. Law enforcement responds differently based on the skin colors of the protesters, as well as their messages.

Last summer, there were violent protests, which were exceptions to the widely peaceful protests by Black Lives Matter protesters. In Minneapolis property was destroyed, burned, and objects were stolen. Because of these instances, the city of Minneapolis prepared for protests as the Derek Chauvin trial came to an end. Barriers were put up surrounding the courthouse and around businesses where the trial took place.

Chauvin was found guilty of second-degree unintentional murder, third- degree murder and second-degree manslaughter for having knelt on the neck of George Floyd and killing him. Protesters gathered outside of the boarded-up courthouse, listening through cell phones to hear the verdict for each charge. The crowd erupted in cheering, crying and praying when Chauvin was found guilty on all of them. Despite their intense emotional reactions, those gathered outside the courthouse remained peaceful.

Shaker schools held an assembly Jan. 12 to address the insurrection. Eight Black students voiced their opinions on the event and pointed out the hypocrisy in law enforcement reactions to insurrectionists compared to that of Black Lives Matter protesters.

"To go to the Capitol and riot, for the reasons that they did, is revolting. Given that one [protest] is losing an election and the other one is standing up for your life, it's pretty absurd," seventh grader Bahji Jenkins said.

Junior Ayande Joseph also spoke at the district event. He said, "On one side, you have the terrorists taking selfies with the police officer inside the building, and then on the other hand, you have peaceful protesters being shown plenty of violence for peacefully protesting. It's just Black and white of the double standards."

Peaceful vigil to honor George Floyd on June 6, 2020 in Gridley Park. **Photo by David Vahey.**

BETTER, BUT NOT ENOUGH

THE REPRESENTATION OF BLACK PEOPLE ON SCREEN MUST CONTINUE TO EVOLVE

Erin Williams Opinion Editor

Media representation of Black people has increased significantly. Now, it's a matter of the kind of representation we are getting.

When I was in second grade, I wanted an American Girl doll so badly. At that time, all my friends were white and had at least two that looked like their exact mini-me's. They would even match outfits with their dolls and, if they broke an ankle, give their dolls crutches.

I was incredibly jealous. I wanted a mini-me that I could match outfits with and use to play dolls. But when I would go to the store and look for one, there would be 25 pretty white doll options and maybe a few Black options with straight hair and extremely light skin. I couldn't find a mini-me.

But when the TV show "Jessie" debuted in 2011, with actress Skai Jackson portraying a brown-skin, witty girl who wore her natural hair loud and proud, I finally felt like there was something in popular culture that I could relate to.

Today, there is more representation of Black people than ever. I grew up watching Disney Channel and saw less stereotypical representations of Black girls in characters such as Zuri ("Jessie"),

Chyna ("ANT Farm") and Rocky ("Shake It Up"). "Doc McStuffins," one of the first animated TV shows on Disney with a Black lead, premiered when I was 8.

The growth in Black roles is evident when you compare what we have grown up seeing to what our parents saw. I was talking to my mom and she said the first shows that she ever saw in which most, if not all, of the characters were Black were "The Cosby Show" (1984), which premiered when my mom was in eighth grade, and "Martin" (1992), which aired the same year she graduated from college.

My grandma watched "Sanford and Son" (1972) when she was 16, "Good Times" (1974), which debuted when she was 18, and "The Jeffersons" (1975) when she was 19.

"Back then we thought we had moved on up because it didn't matter what part they played, we were just glad to have some representation," she said. Now, she won't watch those shows because she gets nothing out of them; they're all negative. "In 'Good Times' the dad was always getting fired and not getting a job. Just a poor Black man. Graffiti everywhere living in the projects with two bedrooms. Why would I want to watch that?" she said.

My grandma loved the 1973 movie "The Mack"while growing up. Looking back, she thinks differently. " 'The Mack' made us look like we were just prostitutes and pimps. That's all we knew. Well, that's all they portrayed us as," she said.

While there are objectively more movies and TV shows with Black actors today, they portray the same tropes over and over again: Tackling a racial issue and explaining racism to white peers; being roped up in a gang or being "ghetto"; suffering trauma; providing comic relief; or being enslaved.

A Google search of "Black movies" returns these popular results: "The Hate U Give," "Just Mercy," "One Night In Miami," "13th," "Selma," "Get Out," "Hidden Figures," "Moonlight," "Black Klansman," "I am Not Your Negro," "12 Years a Slave," "Fruitvale Station," "Da 5 bloods," "Harriett" and "Beyond the Lights." Most of these 15 films are dark and depressing.

This comment, which appeared on an Instagram post for the Netflix movie "Two Distant Strangers," about a Black man getting killed, sums it up: "Not gonna lie, I'm getting tired of seeing black content that revolves around the struggles and the harsh reality of black Americans. I want more content that doesn't have to do with race, just a black lead or a black cast about something besides the reality of being black. Fantasy/sci-fi, comedy, action/adventure, etc that doesn't have the theme of black trauma would be nice," @limelight341 stated.

Meanwhile, when you think of "white" movies, you recall "Legally Blonde," "Clueless," "Mean Girls," "The Notebook," "Charlie's Angels," "16 Candles," "Breakfast Club" and Marvel and DC movies. Those plots deal with regular teenage problems, superheroes and relationships.

I am not saying that movies about our trauma and real experiences shouldn't be made. People aren't taught about slavery enough in schools, and when it is taught, it is whitewashed and sugarcoated. There should be movies that show people our country's dark past and racist society. But Black people not only deserve, but all people need to watch movies in which Black characters confront regular teenage problems, are superheroes and navigate relationships in the same way white people get to see themselves.

And then there are the other Black struggle movies that revolve around negative stereotypes of Black people, are based in the hood and lack any joy.

There are Black people that were born in the hood, don't have a dad, like fried chicken and maybe were forced into the life of gang banging. That lifestyle should be portrayed so people can understand the struggle. However, when that is the only representation Black people see, it can make Black people feel like that is all we can live up to.

According to the 1999 Stanford University publication, "Portrayal of Minorities in the Film, Media and Entertainment Industries," people can internalize such portrayals. "When images and ideas presented at a young age take hold, and are reinforced over years of viewing, these images

become reality and once these stereotypes and misconceptions become ingrained in the psyche of American children, they become self-perpetuating," the study states.

This kind of representation is bad for members of other races, too. When that negative image is the only picture of us that people of other races see time and time again, it makes it easier for them to assume that all Black people perpetuate these stereotypes. For some Black people, it really is the life that they are living. But the redundant depictions put us in a box and make it difficult for people, including ourselves, to see and treat us any differently.

The entertainment industry makes Black people one-dimensional.

That's why some Black actors are starting to refuse stereotypical roles. Chadwick Bosemen, for example, turned down a slave role because he didn't "want to perpetuate slavery," his agent Micheal Green stated in IndieWire in September 2020.

Cicely Tyson, an iconic Black actor, refused to play any more roles that were "demeaning to Black women" after playing two roles as a prostitute, according to Turner Classics Movies. She helped change the way Black women were viewed and opened doors for new opportunities.

We've moved away from the "Magic Negro" trope, which was prevelant from the 1980s through the early 2000s. The magic negro is a saintly supporting character who saves the white protagonist through some kind of wise, supernatural or mystical action. The magic negro is the ideal Black person in the eyes of white people and never uses his or her abilities for personal gain. "The Green Mile" (1999) and "Ghost" (1990) are two films that employ the trope.

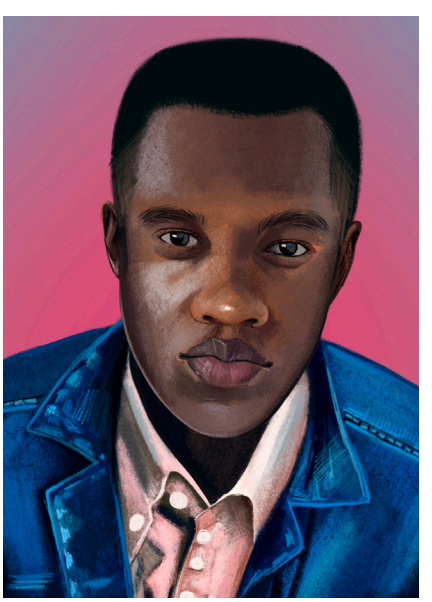
But, now, I keep seeing the Black person in a predominantly white area who has to explain to their white peers what racism is and help them deal with their white guilt.

In "Grand Army," for example, Joey -- a white girl -- ends up getting two Black males in much more trouble than needed. Dom -- a Black girl -- had to explain why Joey shouldn't have been the one to tell the teacher about the boys because her white, female privilege made the administration take the claims so much more seriously. More examples of this trope include "The Hate U Give," "Ginny and Georgia" (Brasia, a Black character, is only included in the plot to tell Ginny, who is of mixed race, that it's OKto be Black) and "The Help."

I see this overused trope spilling into real life: the idea that we as Black people are only here to explain racism and provide emotional support to white peers. During the peak of the Black Lives Matter movement, I got texts from white peers, coaches and classmates telling me that they stood with me, but also lengthy statements about how they felt so bad and didn't know how to help. As if it wasn't enough to see constant reposts of Black people being beaten and shot by white people; I had to turn around and comfort them and make sure they didn't feel like a racist.

I appreciated the thought, but the extra comments about how bad they felt were unnecessary.

Not only were people making me feel like I had to comfort them, but they would also ask me specifically what they could do to help. I am not just some search engine you can ask questions at any given hour. Over the summer, my sister, Aaliyah, who is very outspoken on her social media accounts, received non-stop direct messages and texts from white friends asking her about what they could do to help and how to be less offensive. One of her peers even asked her to go out to lunch to discuss what is and isn't offensive, as if she was his personal encyclopedia.



Alona Miller

Too many movies and TV shows that portray exactly that relationship between white

protagonists experiencing a racial awakening and Black supporting characters who are there to help them cope with guilt.

The intent is noble. In fact, I love that people want to learn more than ever, it seems. The issue is that there are thousands of articles, TV shows and YouTube videos explaining these exact questions in detail. That's how people can help support Black people who are trying to give people the answers to these questions: Don't burden your Black friends with frequent questions on our oppression that could be answered easily in a quick Google search.

Communication is important when it comes to uncomfortable discussions and combating systemic issues, but a little individual research goes a long way in aiding these conversations.

There also is the huge issue of colorism in Black representation. Zendaya is probably one of the most well-known Black actors, and she's a mixed-race, light-skin person and is clearly a standard of beauty for Black people. Zendaya even acknowledged that she is the "acceptable version of a Black girl" according to BBC news.

When I was younger, I used to say, "When I grow up I'm going to marry a white man so that my baby can come out with light skin and pretty hair." I said this often, and when my mother would tell me not to, I was confused. The only time I ever saw a Black girl on the screen, she was fair skinned and had long, curly hair. Their beauty was always noted. Didn't it make sense that I would want my child to experience that same praise?

Years later, I was so excited to watch the movie "The Hate U Give." I got the book a while after it was published, so it had already gotten a lot of attention, and when I heard there was going to be a movie adaptation, I was even more excited. A movie about police brutality and the struggle of being Black in a predominantly white school is something that I knew I had to see because the story struck a chord with me.

However, when I saw who was cast as the lead, I never picked up the book again. On the cover of the book, a dark-skin girl with kinky hair holds a sign bearing the title. But on the movie poster was light-skin actor Amandla Sterling. I was so hurt.

The Cosby Show

It's interesting to note though that with the "Cosby Show" specifically, while there were white people who viewed it positively, there were white people who took the message in a whole different direction. According to "The Cosby Show: The View from the Black Middle Class" some white people took the show as, 'if this Black family can do well then stop complaining at racism' which shows that the message went right over some people's heads.

It was such a disappointment because I thought this movie wouldn't be able to fail me in any way. I refused to see it for a while.

Even the illustrator of the book was disappointed. "I wasn't exactly thrilled, because of the colorism in Hollywood and everything. I was hoping it would be a very Brown-skinned actress, because there's so little opportunities in these big movies for darker-skinned actresses. I can't fudge. That's how I felt," she said in an article published on ColorLines.

I did end up seeing the film because I heard great reviews and I figured I'd still be supporting Black actors as a whole. Sterling did a great job, as usual. Sterling and Zendaya are talented, there is no denying that, and there's never any hate in my heart toward them. The anger and disappointment comes from the industry, which sees them as the only acceptable Black people to play parts of respectable Black people. The only time I see dark-skin actors is when they are the sassy best friend with no storyline.

The last common trope of Black people that I see is when Black characters provide comic relief in films and TV shows but never see their stories developed further.

Let's look at the example of "To All The Boys I've Loved Before." The trilogy is about Lara Jean Covey and her relationship with Peter Kavinsky throughout the course of three movies. Lara Jean has two sisters, two best friends, another lover, her parents and an enemy. Throughout the movies, it seems like everyone's story developed. Lara's older sister had issues with a boyfriend; her little sister gets a boyfriend in the last movie; her best friend, Chris, gets a boyfriend; we learn about her nemesis and how she lost Peter to Lara but also why she was so mean to Lara; and she gets into NYU and

The 'Gay Best Friend'

The gay best friend is defined as gay chracters that "very rarely stray from the sassy best friend whose sole purpose is to provide comic relief and relationship advice," according to an article published on Wessex Scene, author Molly Joyce wrote. These characters are often very flamboyant and stereotypical renditions of gay males. They make gay men seem as though thier only job in life is to serve their girl friend and don't have any real problems of their own. Some examples include Damian in "Mean Girls," Christian in "Clueless," Stanford in "Sex and The City." It's even spilled into real life.

her widowed father gets a new wife.

It seems like every character did more than just have a relationship with Lara.

All but one character: her Black friend, Lucas. He receives a letter confessing her love to him and ends up becoming one of her best friends. However, his development stops there. He pops up here and there to help Lara Jean understand her relationship with Peter, but we never learn anything new about him throughout all three movies. He also happened to be gay, which also falls into the trope of the gay best friend, yet another example of narrow representation.

There are so many more examples of movies and TV shows in which Black characters are nothing more than one-dimensional people meant to provide a random few words for the audience to laugh at. Some examples include "Victorious," "New Girl," "Tall Girl," "Good Luck Charlie," "Clueless" and "Emily in Paris."

The industry throws us into these roles because they get to say, "Oh, look, we have Black people in here so we're not racist." They won't give us leading roles, too much backstory or a decent amount of screen time because they think their movie or show would no longer appeal to white people. Maybe that's why the only Black princess is a frog for half the movie and in the first Black Pixar movie, the protagonist is a ghost for most of it.

If we're being honest here, we like seeing movies with people that we can or wish to relate to. That's why people get so heated about representation. So when movies have an entirely Black cast, white people are less inclined to watch. Producers and filmmakers are less likely to create leading roles for Black characters, particularly in the romance genre, because they are afraid of losing their white audience.

I looked up "rom com" in the Netflix search bar and the top 15 movies were "17 again," "Set It Up," "Always Be My Maybe," "What A Girl Wants," "When We First Met," "Someone Great," "My Best Friend's Wedding," "Mr. Right," "Yes God, Yes," "The Perks of Being a Wallflower," "Falling Inn Love," "Runaway Bride," "50 First Dates," "Crazy Stupid Love" and "Mean Girls 2."

Only one of those movies is a love story between two Asains, another minority group with little representation unless it's in a different language or a cartoon. Two movies have a Black man and a woman of another race. Not one of those movies portrays a love story between two Black people. Where are our corny Netflix movies like 'The Kissing Booth" and "To All The Boys I've Loved Before?"

Telecommunications professor Andrew J. Weaver studied this idea and published "The Role of Actors' Race in White Audiences' Selective Exposure to Movies."

He found that white people didn't outwardly avoid "Black movies."

"Producers are hesitant to cast minorities in race-neutral romantic roles because of a fear that the White audience will perceive the films as 'not for them,' but White audiences perceive romantic films with minorities as 'not for them' because they seldom see minorities in race-neutral romantic roles. It's a vicious cycle," Weaver told The Washington Post.

Consequently, it seems like when we finally do get representation of movies and TV shows with mostly Black casts, they are targeted more to Black people, rather than to the general public like movies with whiter casts are. Tyler Perry, a man who has brought about a lot of opportunities for Black people, produces comedies, tragedies, dramas and romance movies that could appeal to everyone. However it seems like only Black people watch them. My white friend didn't even know about the popular "Medea" movies Perry produced until last year. Thirteen of 15 people in my Theory Of Knowledge class are white.

JAIL KILLER COPS!
THE IDEA THAT SOME LIVES MATTER LESS IS
STOP KILLING BLACK PEOPLE
BLACK LIVES MATTER
NO JUSTICE NO PEACE
REST IN POWER, GEORGE FLOYD

Movies with Black main characters often focus on Black trauma. **Photo by David Vahey.**

Only four of those 13 have seen a "Medea" movie.

I keep seeing this Hulu ad for the new show "Soul of a Nation" about the Black experience in America. The ad stated, "a show about Black people, for all people," and I think that explains the issue right there. People of other races would probably see an ad featuring mostly Black people and talking about the Black experience and assume the show wasn't for them. I don't think it's out of malice; maybe it's just lack of interest or fear of overstepping. To me though, that show is for other races even more than it is for Black people. We know what it's like to be Black, we live it every day. They don't. Watching it would be a wonderful learning opportunity and could spare us the real-life encounters in which we are expected to drop everything we're doing and explain what racism is.

Instead of Black characters having no story or making quips for laughs, they should be main characters with their own personal development that doesn't focus on race or financial struggles.

Roles should be written so that a person of any race can play them. I don't want to see us going through some sick trauma or having to figure out a way to make it out the hood. I want to see a Black main character of a regular rom-com that's targeted to all demographics.

"Black Panther" is a movie that checks so many of the boxes. It isn't a slave or gang related movie. There are characters of all skin tones. The main characters are Black and aren't just there for comic relief. Since it's a Marvel movie, it targeted everyone instead of just Black people. In that movie the Black people were prospering, successful, intelligent and strong. That is an example of good Black representation. And the film was a huge hit.

The original "Hairspray" was released in 1988 and included an awful portrayal of Black people. All of the Black characters were in special needs classrooms or were beggars on the street whom white characters reacted to fearfully. In the 2004 rendition, however, the growth for us is clear. The Black characters are respectable and have their own story lines, rather than just being silent or menacing background characters.

We are making progress, there is no doubt.

We have moved away from the blatantly racist portrayals of Black people and the complete lack of diversity in movies and TV shows. Now they are more subtly racist, and we're sprinkled in the big blockbusters for a few funny lines or so.

But we also have much better options now. Shows such as "Black-ish," "My Wife and Kids" and "Moesha" show much better presentations of Black people; two working affluent parents, no baby mommas and baby daddys, no gang affiliations, kids and parents that care about their grades and aspire to go to college. They depict racial struggles, but also normal human beings, relationships, educational and social struggles, so characters are multidimensional.

I understand why it's so hard to give us the better representation that we want. The industries just try to reflect society and stick with the same tropes that we all know so that we'll relate and feel comfortable. But that's why we need to start showing all people as more than just stereotypes, so we will get used to seeing different people in different ways.

How can we expect to move on in society when the same narrow narratives are being shoved down our throats constantly? Diversify portrayals to show both other races and ourselves that we can be more than just what popular culture tells us we are.

STOP POSTING VIDEOS OF BLACK DEATH, PLEASE

Brendan Zbanek Social Issues Columnist

It was a "typical Tuesday night," as Taylor Swift calls them, and I was scrolling through Instagram. After mindlessly viewing pictures of my friends, Taylor's concert videos and other random celebrity posts, I saw a graphic image warning pop up. I kept watching, and that's when I saw it: a video of a police officer kneeling on a Black man's neck, killing him. In shock from what I just watched, my body filled with anger, and a pit grew in my stomach.

On May 25, the day before I saw the video, George Floyd, a 46-year-old Black man, was murdered by Minneapolis police officer Derek Chauvin. That night, footage of Chauvin kneeling on Floyd's neck -- for nine minutes and 29 seconds -- was posted on social media.

Chauvin, a 19-year police veteran, kneeled on Floyd's neck while three officers stood by. Lying face down on the ground, Floyd struggled to say, "I can't breathe." He was pronounced dead later that day at Hennepin County Medical Center.

That evening, the spokesperson for the Minneapolis Police Department issued a statement about Floyd's death, claiming, "he physically resisted officers." However, the video, and now, Chauvin's conviction, prove that Floyd was not resisting arrest; a brutal police officer killed him.

The Minneapolis Police Department updated its statement May 26, saying that they had discovered "additional information," referring to the video. The updated statement also announced that

Poster held up by protestors at BLM march in Cleveland on May 30. **Photo by David Vahey.**

the FBI would be joining the investigation. Before the video was seen by the public, Chauvin and the police officers who stood by and did not intervene were placed on administrative leave, but the video forced further investigation and the firing of all four officers.

In addition to saying Floyd resisted arrest, the MPD's original statement also claimed Floyd "appeared to be suffering medical distress" and made no mention of the officer's knee on his neck. On Floyd's autopsy, the cause of death is listed as "cardiopulmonary arrest complicating law enforcement subdual, restraint, and neck compression," and the manner of death is listed as a homicide.

The video, recorded by a 17-year-old bystander, proved essential to achieving accountability for Floyd's death. But the video did not have to be viewed millions of times for the officer to be held accountable.

Watching a person being killed is very distressing and can cause emotional trauma. Tweets of the video of Floyd's death were viewed around 1.4 billion times between May 25 and June 5. It is not possible to know how many of those 1.4 billion views were those of Black people, for whom the trauma is immeasurably worse.

The trauma and anger that emerged after watching Chauvin murder Floyd is nothing new, however. Since 2014, videos of police killing Black citizens have appeared online steadily, and in the last year, increasingly often.

On Feb. 23, 2020, Ahmaud Arbery, a 25-year-old Black man, was shot and killed by two white men in Brunswick, GA while jogging through the men's neighborhood. A bystander's footage was posted on social media and spread widely. The two men were not arrested at first. A lawyer who had informally consulted with the suspects leaked the video May 5, and the shooters were arrested and charged with murder and aggravated assault May 7.

Videos of police killing Black men have been circulating through social media since a video depicted Eric Garner, a 43-year-old Black man, being killed by Staten Island police while in custody in 2014. A

friend of Garner recorded and posted a video of the incident. In the video, Garner can be heard saying the same desperate words Floyd said: "I can't breathe."

In 2016, Alton Sterling, a 37-year-old Black man, was shot and killed by a Baton Rouge police officer. Two bystanders posted video footage of the shooting taken by a bystander, which was widely shared on social media. Later, the Baton Rouge Police Department released the officer's body camera footage.

These videos have been shared and retweeted over and over again and serve as constant reminders to the families of those victims. Generation Z has been desensitized to the violence and trauma that result from watching a human be killed. Sharing the videos is not going to bring back those who have been killed, and sharing those videos will not stop racism.

The 1955 photos of Emmett Till's broken body in a casket did not end racism. The 2015 dashcam footage of police shooting Walter Scott did not end racism. The 2014 footage of Michael Brown lying dead in the middle of a street did not end racism. The 2016 video of Keith Scott being killed by police did not end racism. The 2016 Facebook live stream of Philando Castile being shot by a police officer did not end racism. No video or picture of a Black person losing their life is going to end racism.

People empathetically repost the videos in an effort to do something in the face of crisis,

Tweets of the video of Floyd's death were viewed around 1.4 billion times between May 25 and June 5.

but to the victims' families, these efforts, although perhaps well intended, only amplify their pain. George Floyd's 7-year-old daughter now has to see the video of her father's death for the rest of her life. She has to constantly be reminded that a police officer knelt on her father's neck for nine minutes and 29 seconds. People should not treat the record of a family's worst day as just another social media trend.

People post these videos to "raise awareness" of police brutality against Black people, but are videos of murders necessary to prove that? Is it not already known that the police disproportionately kill Black people? Are people unaware that racism exists? If they truly are unaware that racism exists, that is a problem, and watching a video of a Black man dying should not be the way to educate them. If they are already aware, they shouldn't need to see a video of a blatant racist act. People consume footage of Black death without considering the cost to the Black community.

Sophomore Carrington Hughes, a Black student, feels these videos shouldn't be shared. "As an African-American individual, it constantly reminds me of how much my life is in danger every day," she said. "For me, social media is a place to escape, and when I am nearly forced to hear about racism and death 24/7, it really ruins my mental well-being."

Videos of white death are almost never shared. The videos

Alona Miller

of ISIS beheading a white American man were taken down right away by social media platforms and not able to be reposted billions of times on the internet. Turning on the news or opening Twitter does not mean anyone should have to see a video of a Black citizen's life being extinguished.

According to data compiled by Mapping Police Violence, law enforcement officers have killed about 1,100 people a year since 2013. Most of those victims were either Black or Latino men under the age of 30. Police killings of Black citizens are nothing new. The data's constantly trending flat line is not changing, no matter how many videos are posted.

The victims in the videos are people. Their deaths mean far more than one single video. They are sons, daughters, fathers, mothers, spouses, cousins, aunts, uncles, brothers, sisters, nephews, friends and loved by their communities. They never got the chance to say goodbye, and they will be missed forever. They are not a social media trend to be posted just so people can proclaim that they are anti-racist without taking any other action. These viral videos dehumanize the victims, and this trend will not solve racism or end police brutality, no matter how much people wish it would.

It is true that these videos have driven millions of protesters to the streets nationwide, forced some police departments

to fire officers who kill Black people and shown white people evidence of what Black people have known forever. In the Chauvin case, specifically, the video forced the justice system to try a police officer for murder and the jury to return a rare conviction. The video played the biggest role in holding Chauvin accountable, but that should not need to happen; going forward, a video should not be the key to justice. Accountability should not require broadcasting Black trauma.

Although Hughes believes that the videos can show white people how vicious police violence against Black people is, she doesn't think they are necessary. "I do think to a certain extent that since the summer, non-POC are subconsciously becoming numb to it and repositioning it casually as if someone isn't literally dying," she said. "I don't even repost these videos because it physically makes me sick to watch and I understand that there are other ways to spread awareness besides traumatizing African-American people every time they look at their Instagram stories."

That Tuesday when the Floyd video popped up on my Instagram feed, I chose not to repost it. My peers' Instagram stories were filled with reposts of the video, and it was all everyone was talking about. In all honesty, I still haven't watched the full video because I know I would not be able to handle it emotionally, which is why I made the conscious decision not to share it.

Recently, we have been seeing more of these videos, such as the Columbus Police Department body camera footage of an officer killing 16-year-old Ma'Khia Bryant, and the Chicago Police Department body camera footage of an officer killing 13-year-old Adam Toledo. I urge you not to repost these videos, whether as an Instagram story or a retweet.

Instead of sharing videos of Black death, take action to become anti-racist and help start to eliminate systemic racism.

Start with intervening when someone you know says or does something racist and hold them accountable. Laurel School students and alumnae did this when a video surfaced of a white student saying the N-word. The student and her friends were reprimanded by their school community, and the student no longer attends the school.

Get comfortable with having conversations with friends, family or colleagues about race and racism that can be awkward or uncomfortable. Ask people not to assume you share their prejudices. This process takes time and practice, and it is different for everyone. Listen respectfully to others' opinions before helping them change. It will start to become easier over time but will never be fully comfortable, which is normal and how you grow.

> "As an African-American individual, it constantly reminds me of how much my life is in danger every day."
>
> Carrington Hughes, *Sophomore*

Eliminate vocabulary that may be microaggressive or stereotypical. Some common microaggressions include telling a Black person, "You don't sound Black," denying white privilege, saying, "I don't see color," and asking to touch a Black persons' hair.

Attend workshops or events that focus on becoming anti-racist, such as Case Western Reserve University's monthly Anti-Racism Workshop Series meetings.

Diversify your news sources to make sure your news intake is not biased. Read a variety of news websites or papers; don't only read articles by white reporters. Follow Black journalists such as Yamiche Alcindor, Nikole Hannah-Jones, Charles Blow, Jamil Smith, Jamele Hill and Ta-Nehisi Coates, and read their work.

Support Black-owned businesses and other work from BIPOC entrepreneurs and artists. Local Black-owned businesses include UnBar Cafe and Sam Sylk Chicken and Fish. Instead of going to Starbucks, try Cleveland Cold Brew Cafe or Cafe Phix MidTown. Try desserts from Candy Lady and Kids or The Sweet Fix Bakery.

Donate money to anti-racist organizations, such as Campaign Zero or The Bail Project, if able.

Sign petitions online.

Safely attend protests or gatherings.

Don't just repost videos or pictures on social media, it is simply not enough. Videos of Black death are traumatizing; stop sharing them. Instead, address the systems that empower police and vigilantes to murder Black citizens and take action.

Photo by David Vahey.

CALL IT WHAT IT IS

WHITE SUPREMACY MUST BE CLASSIFIED AS TERRORISM

Olivia Warren Opinion Editor

Alona Miller

TRU
KEEP

What is the first thing that comes to mind when you hear the word "terrorism"?

Terrorism is like a buzzword to me. Being born in 2003 means I feel the effects of a post-9/11 world without experiencing the fear those who were alive then did, and perhaps the fear they carry with them now.

To me, terrorism never seemed like a legitimate threat. Terror attacks seemed akin to shark attacks: horrific stories that rarely happened and scared you, but didn't affect you. Four years ago, I realized terrorism was not what I thought it was.

In August 2017, the "Unite the Right" rally became a defining moment in American history. While activists cheered the removal of Confederate statues, white supremacists chanted hate toward Black people, Jewish people and anyone who didn't fit the "Aryan ideal." I watched as a Black teenager was savagely beaten and a woman was mourned after a white supremacist murdered her with his car.

That was terrorism.

The threat of terrorism may scare people, but the word itself can prove dangerous to people as well. After 9/11, the persecution of Muslims greatly increased in the United States. According to the FBI, hate crimes against Muslims from 2000 to 2001 increased by 1,600 percent. The Patriot Act of 2001, passed in reaction to 9/11, was abused by the FBI to target Muslims when preventing terrorism.

In 2005, after the ACLU wrote a letter to Congress outlining these abuses, Congress agreed that the Patriot Act had been exploited by the FBI to discriminate against Arab and Muslim communities in the United States. However, these abuses were not curtailed,and the FBI continued to wield its power against minority communities. Mosques were surveyed by the FBI, and anti-terrorist agents were taught to look out for factors that may indicate the radicalization of Muslims. These factors included more involvement with Muslim activities, increased mosque attendance and growing facial hair.

Being a Muslim does not mean you are a terrorist, no matter how devout you are or how thick your beard is. Law enforcement practices like these show how the word terrorism can be abused.

On Jan. 6, terrorists attacked our nation's Capitol. Police on standby shockingly met threats to hang our vice president and speaker of the house with inaction. Law enforcement officers treated the attackers like people attending a rally, not the terrorists they were.

The attack on the Capitol represents the threat white supremacy poses to us. Even when its violence doesn't directly affect you, its message does.

The attack on the Capitol represents the threat white supremacy poses to us. Even when its violence doesn't directly affect you, its message does. While the overwhelming majority of Americans condemned the Capitol attack, a Huffington Post poll found that "a third of Trump supporters empathize with the mob."

The events of Jan. 6 were examples of both fascism and white supremacy. The violent rioters tried to turn over the election results by threatening the lives of the former vice president and members of Congress. The attackers carried Confederate flags into the Capitol, and one man wore a shirt reading "Camp Auschwitz." These disgusting and racist symbols show the true motivations behind the attackers. And still, the Huffington Post poll revealed that 18 million Trump supporters approved of the attack and 24 million Trump supporters believed that the attackers represented people like them.

Not all white supremacy is terrorism, as it is prevalent in many forms and institutions. In some cases, these institutions are more dangerous and powerful

than terrorism itself. It is easier to band against a group of people wearing swastikas and toting rifles than against your own law enforcement system. All forms of white supremacy must be dismantled to achieve the equitable society that defines the American dream, but before we can knock down these racist institutions, we must identify them.

The Capitol attack led some activistis to warn against applying the term "terrorism" to the insurrectionists. Columnist Rania Batrice of the Boston Globe wrote that though the white supremacists at the Capitol did terrorize our nation, "the use of these words only elevates a harmful counterterrorism framework that has historically been used to target Arab, Muslim, and Black communities." This fear is counteractive to the goal we are trying to achieve. By not using the word "terrorism," we do not stop others from continuing to use it to villainize these minority communities.

The FBI defines domestic terrorism as "violent, criminal acts committed by individuals and/or groups to further ideological goals stemming from domestic influences, such as those of a political, religious, social, racial, or environmental nature." This definition explicitly describes the behavior witnessed at the Capitol.

The word "terrorist" itself did not drive the abuses made against the Muslim and Arab community; institutional and societal racism did. Some people need to be defined as terrorists in order to be recognized as a legitimate threat. When we use the word "terrorist" to describe white supremacists, we are not fear-mongering. We must stop pretending that these are niche groups that do not have power over our country. These hateful groups are legitimized by the racism embedded in our government and the ignorance of their power.

Man holds up a candle at a peaceful vigil to honor George Floyd. **Photo by David Vahey.**

Five people died because of the Capitol attack. Rioters screamed a violent barrage of hate within our nation's pinnacle of democracy. Their actions threatened the millions of Americans who are Black, Muslim, Jewish or who refused to accept Donald Trump's lie. This is terrorism. To fight it, we need to call it what it is.

Alona Miller

’RITE IDEA: LEARNING ANTIRACISM

The Editoral Board

SHAKER MUST INCREASE EQUITY FOR ALL STUDENTS

Without question, Shaker Heights High School is racially segregated. Whether it be in classrooms, the cafeteria or in sports, Shaker has yet to overcome its racial barriers.

The most obvious example of these barriers resides in our racially segregated classrooms. While the International Baccalaureate program boasts high-level classes, and AP students work for college credit, these classrooms strikingly contrast the Shaker model of equity, inclusion and diversity.

Shaker's core beliefs about education are simple: Education is one of the most important ways to better our futures. But educational opportunities are not equal for all students. Where most white students are encouraged to enroll in upper-level classes and compete to attend top universities, Black students have often found themselves in core classes without such expectations.

For her IB Creativity, Activity and Service Project, Shaker alumna Adaeze Okoye ('20) examined ways to bring more Black students into the IB program. This year, 11 Black students participated in the IB program, compared to five in 2019 and 2018. She met with the IB Coordinator at the high school and even informally recruited friends to join. Okoye spoke to friend groups of mainly Black, high achieving students to educate them about the benefits of the IB program. Okoye's efforts were successful; six Black students enrolled because she encouraged them to. But it is never the job of the individual to fix a systemic problem.

The district must integrate more Black students into higher-level classes. Ending tracking, an educational practice that separates students into course levels and long-term paths, was a good start. Tracks divide classes into levels to which students are assigned based on their academic ability and performance. The district has previously assigned students to tracks according to a combination of teacher recommendations and standardized test scores.

This separation begins in the fifth grade, and these academic tracks can create long-term paths for students that lead to segregated classes at the high school. To combat this problem, the district eliminated class levels at the high school this year. For example, all ninth grade students now take 9 Language and Literature, which is an honors class.

However, bringing more Black students into AP and IB Diploma Programme classes and teaching all ninth- and tenth-grade courses at the honors level is not a solution unless Shaker does something to repair the harmfully competitive culture that pervades these classes. For example, students in these high level classes often share and compare test scores or compete to see who can apply to the best, most prestigious universities. Too many students in upper-level classes suffer anxiety and depression because they are caught in a culture of achievement that leaves no room for Bs or state universities.

How might a student truly struggling in a class feel when their peers are crying because they "failed" by earning a 93 on a test? Or how might a student anticipating attending Cleveland State University feel when their peers are upset they could only get into Ohio State's Honors College?

According to a recent guest essay published in the New York Times, 46 percent of teenagers have struggled with worsening mental health since the pandemic began. However, the author states that teenagers' mental health troubles were exacerbated not only by the pandemic, but also by the pressure teachers, parents, and students themselves place on their education. The author, a doctoral student in clinical psychology, writes that parents can help change this culture by telling students "that where they attend college will not make or break them -- and that getting Bs does not equal failure."

But the responsibility of ensuring the district's detracking plan is successful lies not just with parents, teachers and administrators. Students must also participate.

Students can change the culture of their classes more than even their teachers can. As detrack-

ing continues, it's important that white students help to create an antiracist environment in classrooms. It is the responsibility of students to turn classrooms into communities, rather than intense competitions for top spots.

It is also important for both teachers and students to break their patterns of unofficial tracking. Because of the culture in our school, the easy way to handle detracking would be for students within de-leveled classes to reproduce homogenous groups of students should teachers not intervene. Teachers can combat this tendency by diversifying seating charts and by carefully creating groups for projects, activities and discussions. But exquisitely crafted seating charts will not solve all of our problems. It is necessary to create community within our classrooms first.

For example, if teachers meticulously create project groups so that each group comprises two white students who have been on the honors track and two Black students who have not, these students may not know one another. Why assume that these groups would not revert to one or two students taking charge, doing almost all of the work and excluding peers who might not yet understand the material in the name of efficiency and a higher grade? It is necessary to build a classroom community so that students prioritize their collective learning instead of the competitive culture of reaching for a perfect mark.

But, then again, creating this community of collective learning is not easy and requires resources and bold actions: Creating smaller classes, hiring more teachers, making time for relevant professional learning, accepting weeks of classes devoted to community building, and, dare we say, even abolishing a grading system. There is no perfect way to create or suggest a plan to end the racist and elitist culture within our schools and upper classes. The Editorial Board members who wrote this 'Rite Idea are white, and we will neither pretend to know the experience of our Black peers nor try to anticipate them. However, we have been students at Shaker long enough to anticipate where some challenges in de-leveling classes may lie, and we are trying to draw attention to and suggest ways to address them. This year is merely the start of Shaker's efforts to achieve equity, which barely scrape the surface of systemic racism ingrained into both American society and schools.

The way we do school must change. Right now, for too many students, it's everyone for themselves: Get top grades and move on to top colleges and careers. Though this is an important aspect of school, it is not the most important type of learning. Creating an antiracist world is far more important and is only possible through an education that Shaker can provide. However, this type of education will not exist in Shaker unless all students, teachers, administrators and parents commit to change our district.

Shaker can end the stigma that tracking has created for Black students. Principal Eric Juli is committed to achieving equity in the high school. Whether by de-leveling classes, by writing passionate condemnations of students' sexist actions, or by challenging the staff to forge an antiracist school, Juli has made it clear that he cares about equity.

With this kind of leadership, Shaker can begin to break down racial barriers, but only if we all work to create equity.

David Vahey

A DIVERSE STUDENT BODY CALLS FOR DIVERSE CURRICULUM

Charlotte Bronte. F. Scott Fitzgerald. John Steinbeck. These are just a few of the authors that most Shaker Heights High School students will read during their four years here. Students will learn about the heroes of the Revolutionary War, the kings who ruled Europe, the poems of Emily Dickinson. They will learn about white culture, history and literature from white voices.

Depending on the classes a student chooses, they will read a minimal amount of Black literature. Before the district eliminated levels at the high school this year, honors English students did not read a Black-authored novel until studying Zora Neale Hurston's "Their Eyes Were Watching God" in the tenth grade. Teachers note that Hurston's novel was criticized by other Black authors of the Harlem Renaissance because it was so easily embraced by a white audience. They argued that Hurston's work did not represent the Black experience and that it appeased white readers because it did not challenge their stereotypes of Black people.

Education is the first step to an antiracist society.

Despite that critique, we should still read Hurston's book. However, because of that critique, it should not be one of the few books by a Black author to appear in the curriculum. Black literature is vast and diverse. Our curriculum should integrate Black authors into every English class to truly embrace Black literature and teach students about the world in which they're growing up.

Black stories are also too rarely taught in history classes. For example, all freshmen are required to take Global Studies, a class encompassing global history. But some events studied in this class, such as the French Revolution and World War I, repeat throughout a students' time in the district. Both of these examples are taught again to juniors who take AP European History and AP World History. It is vital that students study these events, but it is not worth relearning them at the expense of other important stories.

Sophomore year, students have the chance to learn Black American stories when they take U.S. History, but most classes don't cover these stories deeply. Instead, students learn about the founding fathers and the World Wars. Teachers discuss the brutality of slavery, Jim Crow and the war on drugs, but in less depth than necessary to fully understand how these events contribute to the institutionalized racism of today. Black accomplishment, which was vital to the growth of America, is also hard to find in the curriculum.

Students can study AP U. S. History during the sophomore year, and there is often pressure to do so. Because the class is governed by the College Board and the AP exam at the end of the year, teachers can't individually change the curriculum to broaden the range of events and perspectives studied. Students who choose the course to gain college credit and prestige may miss out on learning a vital part of history. The district must put more emphasis on being a well-rounded learner, instead of one who just takes difficult classes to fill up a college application. The College Board and AP exams are not going anywhere, so it is imperative that the school uses the resources and time available to teach Black history. Shaker must require all students to take a class that focuses on Black American history. Perhaps a semester long, scheduled opposite Health. Doing so would mean all students would learn Black history rather than relying on teachers to fit it into existing courses.

Junior year, students are given their first opportunity to take a history class that focuses less on white history. They can choose to take AP World History and learn about African kingdoms, the Mongols, global revolutions and other topics that are important but brand new to most students. AP

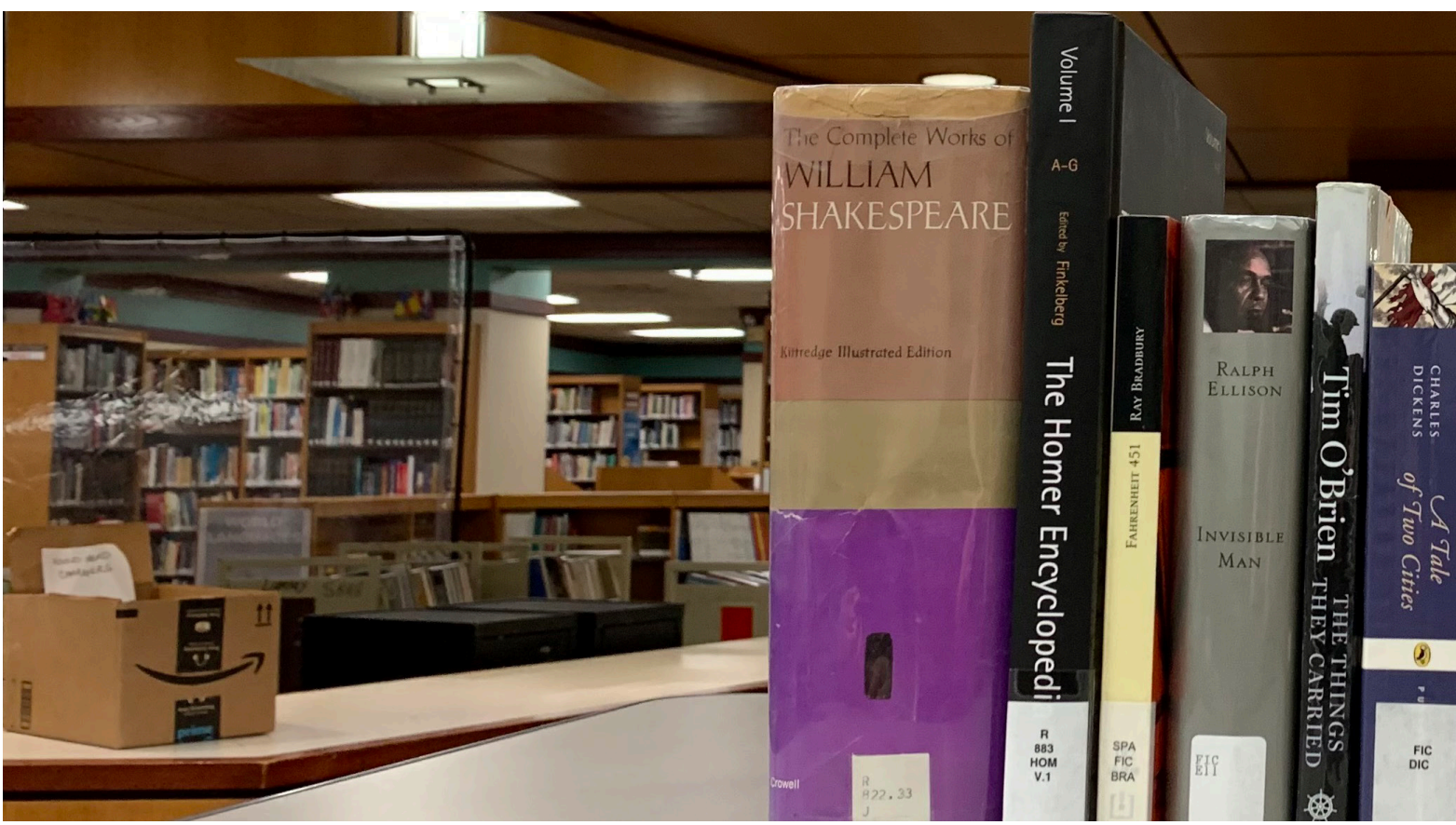
World gives students a more global perspective, but it has a reputation of being more difficult than AP European History, which focuses on the same Eurocentric history taught throughout students' entire school career. However, AP World History -- the one AP course that includes non-white history -- is not being offered at the high school for the 2021-22 school year. According to AP World History teacher Amanda Ersek, the decision was made to limit the number of unique courses teachers will have to prepare for next year.

In addition to those classes, juniors and seniors can choose to take a Black history class at the high school taught through Kenyon College. This class, taught by Jessica O'Brien, addresses parts of Black history that are vital to the American story but are often left out of traditional history classes. Students learn about the true horrors of slavery and the middle passage, the rise of the KKK and the response to it, the Tuskegee Experiment and other injustices in the Black community throughout our history. Students are also taught about Black accomplishment throughout the course.

KAP African-American history, however, is a college class that requires writing, reading and discussion. This doesn't suit the needs of all students, and the knowledge that the class will come with more work than other history classes deters some students from enrolling.

Shaker is special. We have been noticed nationally for our amazing and diverse community. We have been called out when we have hurt Black students and fallen short of equity, and we have been celebrated for striving toward equity. But we need more.

Education is the first step to an antiracist society. Perhaps one of the easiest ways to begin to eliminate these unconscious biases when creating groups or fast-tracking students might be to include more comprehensive guidelines for teachers. It is all too common that English classes reading literature stumble across the n-word or another derogatory term. Some teachers read these words aloud; others don't. It is entirely unclear, then, for a student to know how to handle such terms when reading aloud in class, and, of course, students who



are subject to those slurs because of their identities are in an extremely uncomfortable environment.

If all students and staff were familiar with one common set of guidelines about how to approach discussions appropriately, these situations would decrease, and a more uniform learning environment would emerge.

David J. Childs, a professor of Black studies at Northern Kentucky University, promotes integrating diversity into school curriculums. Childs grew up in a Black community but was not exposed to Black literature, and therefore felt excluded from his own education. Childs believes that "teachers should be intentional about diversifying their curriculum and building a more diverse classroom library" in order to teach students about Black life and fight the white supremacy that is implicit when only teaching white authors as "the greats."

To learn Black history, students must choose to take an elective class, whereas white history is considered part of the core curriculum and is necessary to graduate. As a district that prides ourselves on equity and inclusivity, an important step is being completely forgotten. In order to become a truly antiracist community, we must take the basic step of taking control of what is taught in our schools.

The district can revise the high school curriculum while fulfilling state requirements and preserving AP and IB courses.

Shaker needs to change what it teaches students. Instead of learning about the founding fathers' accomplishments throughout their school careers, students need to learn also about those men's racism and misogyny and how it still affects our nation today. Instead of learning a dulled-down version of slavery, we must learn just how systemically brutal the institution and the people who perpetuated it were. Instead of learning about just Black pain, we must also learn about Black joy and accomplishment.

Schools are uniquely positioned to create an antiracist society. A school that prides itself on its diversity and equity as Shaker does must seize this opportunity.

A selection of books from Shaker's English curriculum. Photo by Hilary Shakelton.

Shaker Heights City School District

TAKING MAC SCHOLARS TO THE FUTURE

GET TO KNOW MR. REESE

Grace Wilkinson Spotlight Editor

As I logged onto my Google Meet with Mr. Reese, he greeted me in front of large, white cabinets and an alarmingly green plant. Just as I was wondering where the money for such an extravagant teacher office came from, he confessed he was trying out a virtual background, provided by Google.

Before we got down to business, I learned something very important about Reese. "I'm not a cat person," he said. "Cats don't seem like they are trustworthy. They always look like they're up to something. Do you have a cat?" When I reluctantly told him I did, he told me "[I'd] better watch my back. Your cat's gonna be like, 'Yeah, I heard what that guy said.' "

Nathaniel Reese, Jr. is the district MAC Scholars Coordinator. From an early age, Reese's parents instilled in him values that make him the leader he is today. "My father taught me a long time ago to be able to speak to those people who are scraping to get by, all the way through those who are billionaires, and everybody in between," he said. Reese's father worked for Ford, and his mother for J.C Penny. He grew up with an older brother and sister, Tony and Marilyn. At Bedford Heights High School, he enjoyed playing basketball and running track.

From Bedford High, Reese attended Kent State University and earned an undergraduate degree in rhetoric and communications. He then returned to KSU and earned a master's degree in education. With two weeks left in his Bedford student-teaching term, he got a call from Shaker. The district offered him a long-term 6th grade substitute position at Woodbury Elementary School.

To me, walking into a class of pre-teen kids hopped up on snack-bar treats sounds like a nightmare. Reese felt no such fear. "I try not to go into any situation with preconceived notions or expectations, so I wasn't overwhelmed. It was just a matter of getting used to having my own class," Reese said. "And, I'm not saying I'm a perfectionist, but I like doing things correctly. I don't like making mistakes."

Reese began teaching sixth grade math and science at Woodbury in 1997, and remained in that position until 2018.

As a teacher, Reese's main focus was the children. "I try to make sure they are prepared for anything to come their way. Although kids need to go through hardships and difficulty in order to prepare themselves for the world, there are times that I feel that if you can make life a little easier for them, cool," he said.

Reese's favorite part about teaching was finding out how he affected students, even in the smallest ways. "You never know who's watching, you know? So, students that come back and speak about a specific moment that I looked out for them somehow, that was what I really loved," Reese said.

Reese's care for students was especially evident when he assumed the MAC Scholars position in September 2018 after Mary Lynne McGovern retired. McGovern helped found the program more than two decades ago. Reese had been with his final class at Woodbury for only three months before he came to the high school. When it was time for him to leave, students and adults alike shed tears.

Reese said he was surprised that students became so attached to him so quickly. But, can you blame them? They were losing a teacher who would drop everything to help them out with a problem.

Now, Reese works with the Office of Diversity Equity and Inclusion, the Family and Community Engagement Center, and the Bridges program. Though he enjoyed his time at Woodbury, he said he enjoys the more mature conversations he can now have with high school students. Reese helps students assess the fast-approaching adult future and get a sense of what they may want to do in life.

"Even setting yourself up with goals you don't even know you had," said Reese,"because you might get to graduation and you might decide: You know what? I DO want to go to college, I DO want to do this."

And with Mr. Reese by your side, it's easy to feel like you can do just about anything.

Shaker plays Cleveland Heights, a member of the LEL, in a softball game on April 26. Photo by Eliza Bennett.

BACK TO THE LAKE ERIE LEAGUE

RACIAL SLURS AND LONG DISTANCE TRIPS PUSHED SHAKER TO LEAVE THE GREATER CLEVELAND CONFERENCE

Kellon Smith Raider Zone Reporter

This year marked the fourth time Shaker has switched athletic conferences since 2011.

Shaker was a member of the Lake Erie League athletic conference in 2011. Then, the district left the LEL for the Northeast Ohio Conference and competed there for two years to get a chance to play new teams and expand competition. The NOC fell apart in 2013, and Shaker along with seven other teams formed the Greater Cleveland Conference. Shaker competed in the GCC for seven years. At the conclusion of the 2019-20 school year, the district left the GCC to return to the LEL, its fourth league switch in 10 years

In its announcement of the move, the district indicated that it would leave the GCC and stated "the purpose of this change is to improve overall athletic competitiveness, reduce travel costs and better support the socio-emotional development of our students."

A conference change comprises lots of individ-

ual changes. Some are as simple as creating a new banner listing each school in the new conference to hang in the gym. This is not required, but most schools do so.

Other changes are more complex, such as renewing scouting efforts. Once teams have been in a league for some time, they become familiar with the players, the teams' playing styles and tendencies. Once schools change leagues, they are not as familiar with the new teams and have to prepare differently.

The league change also lessens the burden of time for travel on athletes. GCC teams include Medina, Brunswick, Elyria, Solon, Euclid and Strongsville. Most of those schools are not close to Shaker, creating long trips to get to and from the contest. This posed a problem on weeknights when student-athletes would come home late from a game at Brunswick or Medina and still had to prepare for school the next day. LEL teams include Warrensville, Cleveland Heights, Maple Heights, Shaw, Bedford, Garfield Heights and Lorain. Most of the teams in the LEL are close to Shaker.

Also from a competitive standpoint, switching from the GCC to LEL gave an advantage to all athletic teams, specifically softball and volleyball. Switching back to the LEL also allows Shaker to return to traditional rivalries, such as that with Cleveland Heights.

The most compelling, and disturbing, reason for the return to the LEL lies in the district's statement about athletes' social-emotional health. Shaker student-athletes have reported incidents of GCC athletes using racial slurs during contests. The district hopes the switch to the LEL will help to eliminate these incidents.

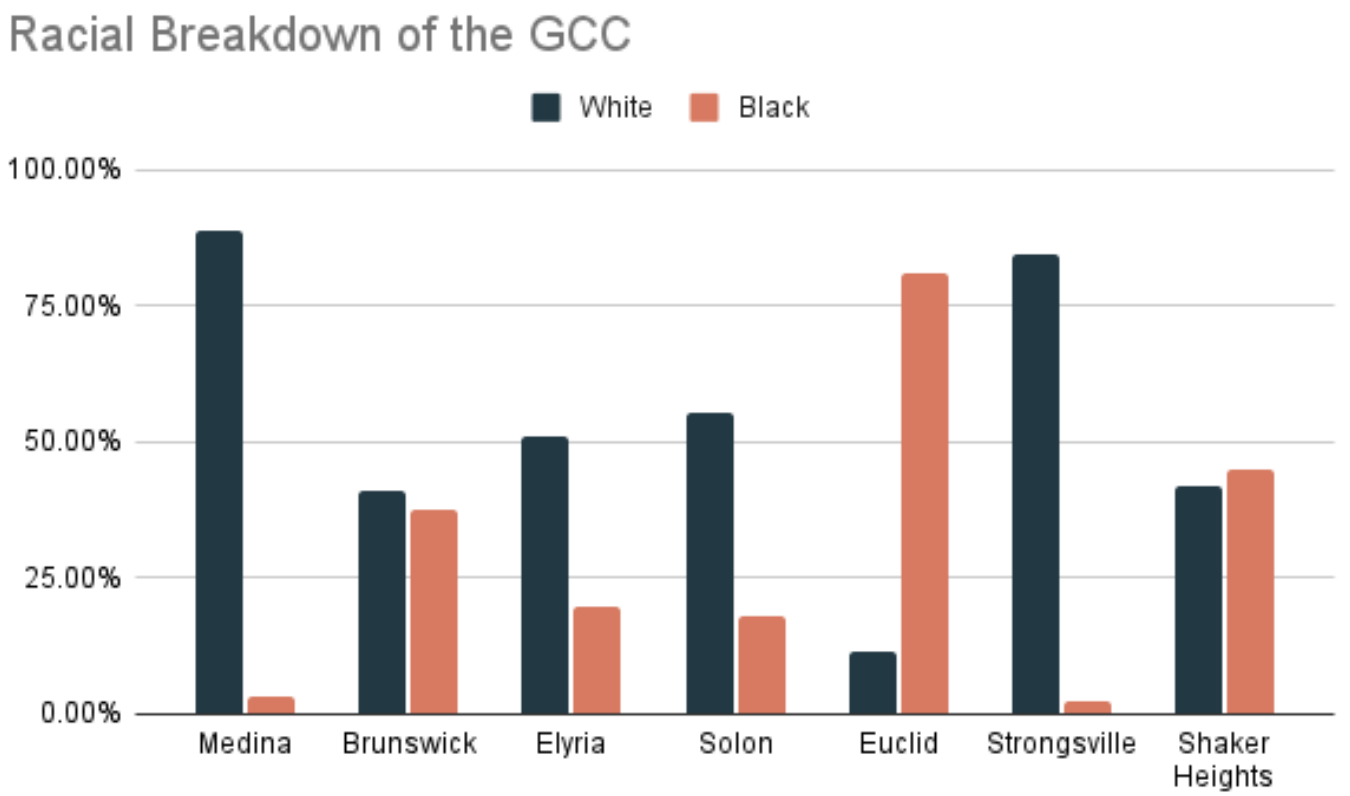
But why do Shaker athletes need better socio-emotional support?

Black athletes, whether they are professionals in the NBA or NFL, or in high school in the GCC, suffer from racism and discrimination when competing.

Black athletes at every level have faced discriminination and racism for as long as they have competed in sports. For example, in 2019, Oklahoma City Thunder point guard Russell Westbrook was playing a game against the Utah Jazz. He was approached by a fan near the team bench who made racist comments toward him. According to Westbrook, the fan said, "Get down on your knees like you used to." Westbrook claims that he suffers abuse every time he plays there. Westbrook is also on video reacting to the fan by threatening him and his family. Westbrook was fined $25,000 for "directing profanity and threatening language to a fan." The fan, Shane Keisel, was banned from the arena for life.

> "Against other teams, I get these kind of looks [from opponents] looking at me saying, 'Why am I out here?' or 'Why am I running?' They don't think I've got the chance to be great."
>
> DeAndre Hall
> *Senior Cross Country Runner*

In 2019, Golden State Warriors center DeMarcus Cousins claimed that when he was playing against the Boston Celtics, a fan made racist comments toward him, similar to Westbrook's experience in Utah. Furthermore, fans at European soccer games have directed racist chants at Black athletes. In Bulgaria, fans made Nazi salutes and made monkey chants. In the Netherlands, a game was stopped due to racist chants. It is obvious that racism in sports has been consistent through time. These racist acts show how Black players are treated while playing in their sport by fans, coaches and sports organizations.



Junior basketball player Danny Young Jr. related his experiences playing against Brunswick during his freshman year. "When we were playing, I was walking to the corner, and somebody called me the N word, and everything broke loose. I fouled out and they called me the N word again. I kicked a couple trash cans and got ejected," Young said. "I feel like [racism] is in sports a lot."

Head men's varsity basketball coach Danny Young cited reasons for the league change from GCC to LEL. "There were some racial issues at certain GCC games that made the decision to move back to the LEL. There were some racial tensions that were directed at our athletes during contests. I think it was the right thing to do to return to the LEL," he said.

Young was interviewed by WKYC in 2019 about the racial slurs that were directed at Shaker players. "They were called porch monkeys and the N-word. I had kids in the locker room this year crying because they were called those names," he told WKYC. In the interview Young also gave his opinion on the racial tensions and why Shaker left the GCC. "It's only so much that young men can take, and you just don't want to keep putting them in those environments where they have to be subject to that," he said.

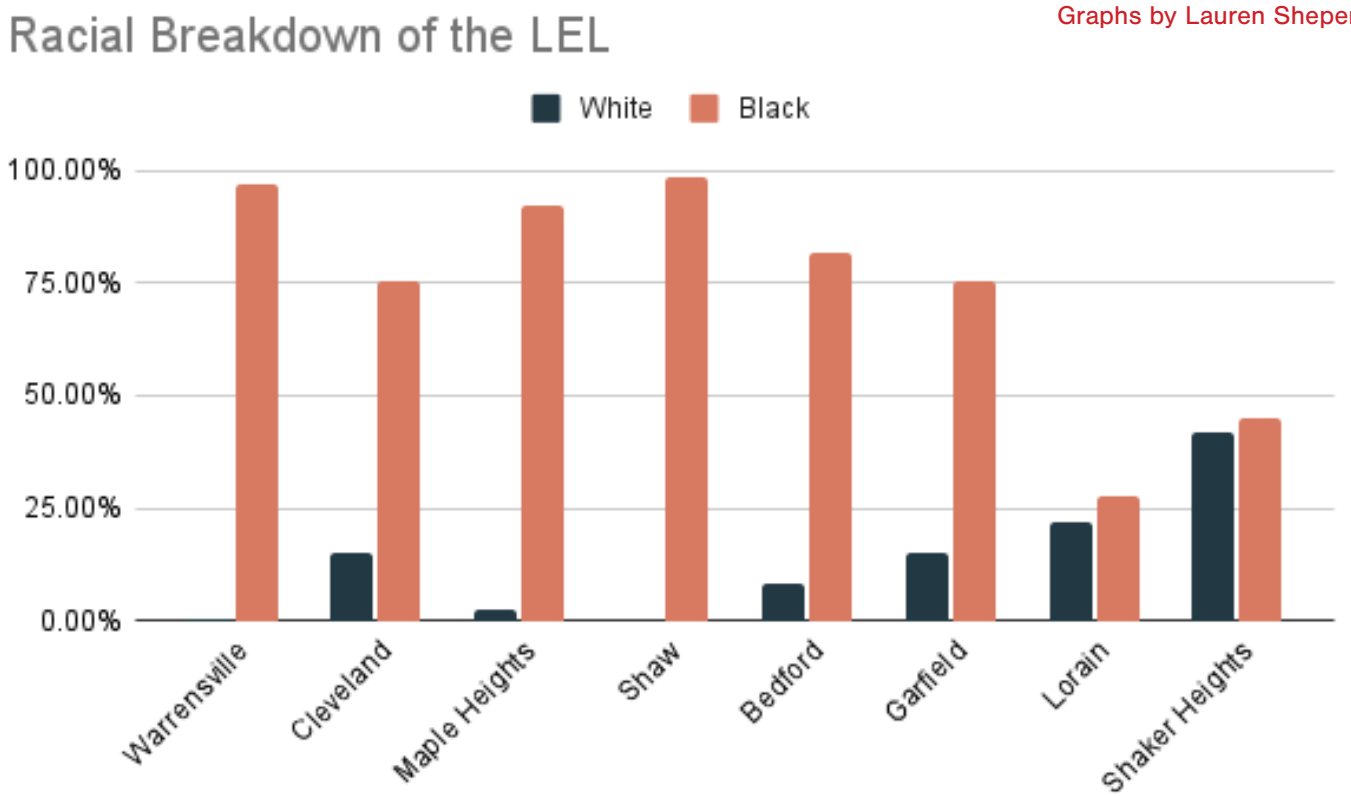
Young said the league switch was based on more reasons than those related to race. "We left due to location and proximity to all our games. [It] helps especially when student-athletes do not have to get home so late during weekday games. Rivalries have increased due to neighborhood games, which will help our fans be able to attend games," he said.

The GCC schools farthest from Shaker are Medina and Elyria high schools, which are both 48 minutes away. The average distance to a GCC school is 38 minutes. The farthest LEL school from Shaker is Lorain, which is 56 minutes away. The average distance to a LEL school is 20 minutes.

Shaker's return to the LEL is a move away from majority-white schools and a move toward majority-Black schools. The GCC has an average of 27.18 percent Black students and 55.4 percent white students. Medina has the largest percent of white students, at 89 percent, compared to Euclid, which has a 82.1 percent Black student population.

On the other hand, the LEL has an average of 78.27 percent Black students and 8.96 percent

Graphs by Lauren Sheperd



white students. Lorain is the LEL opponent with the greatest population of white students with 21.7 percent, compared to Shaw, which has a 98.8 percent Black student population.

Senior cross country runner DeAndre Hall is a minority in his sport and said GCC opponents made him aware of it. "People on my team are really cool. They accepted me as family as soon as I got there as a freshman. They welcomed me and were happy I was a part of the team. Against other teams, I get these kind of looks [from opponents] looking at me saying, 'Why am I out here?' or 'Why am I running?' They don't think I've got the chance to be great," Hall said.

Other athletes, who are white, said they were not affected by the league change as much as the Black players were. Junior field hockey and lacrosse player Maddie Lenahan said the field hockey season was not affected by the league change. "I believe some of the schools we play in lacrosse have changed, as we are not playing [Hathaway Brown] this season. I was shocked, because they are one of our biggest rivals. I do not have a strong opinion on the league switch, because it has not affected me yet," she said.

With the lacrosse season coming to an end, Lenahan noted how returning to the LEL has affected competition. "I've noticed that the scores have been really unbalanced, and the competition level isn't the same as previous years. The league change has resulted in us winning by 10 or more goals. Although winning is fun, I wish there was better competition for us to play," she said.

Senior field hockey player Maggie Carter said returning to the LEL did not affect her much. "In the Cleveland area, there are only a couple field hockey teams, so for my sport we were not affected by the league change. We continued to play teams that we have always played, which are just the schools that have field hockey. Field hockey at Shaker and in most schools is a predominantly white sport, so we have never really had issues with treatment from opposing teams or slurs," she said.

Despite increasing awareness of systemic racism and racial inequity, slurs directed at Black athletes persist at every level.

Coach Young said, "As you can see with the state of our country, we have a lot of work to do with racial equality."

SH4BL URGES ALTERNATIVES TO POLICE FOR MENTAL HEALTH CRISES

Dear Shaker Heights City Council Members and Mayor Weiss,

Shaker Heights for Black Lives and our allies applaud the city's initiative and ongoing efforts to create a mental health response team (MHRT) to respond to the needs of people experiencing mental health crises in Shaker Heights. However, the plan the city has proposed is inadequate.

Amid a growing movement to reimagine public safety in the aftermath of the murder of George Floyd and the historic demonstrations against police violence that ensued, the idea of finding alternatives to having police respond to mental health crises has become a focal point in many cities across the country. In their project entitled "Reimagine Safety," the Washington Post Editorial Board said, "jurisdictions around the country are questioning whether an armed police officer is really the best response to most calls for help. Philadelphia, Dallas, Denver and Atlanta are among the growing number of cities experimenting with new, unarmed response teams to better respond to crisis calls, particularly where mental health is involved." Other non-police response models are not new. Notably, the CAHOOTS program in Eugene, Oregon has been serving its community for over thirty years. The City of Cleveland has recently enrolled in a training program to learn how to implement a police-free response program along the lines of CAHOOTS.

A key component of all of these programs is that they do not involve sending police as first responders. So, while we are heartened by the city's initiative and $100,000 budgetary commitment to fund a pilot MHRT program in 2021, we are dismayed that the proposed plan still involves sending a police officer to respond to mental health crises in Shaker Heights. We call on the city to design and implement a pilot plan that sends a non-police team to respond to 911 calls for help. Of course, those teams could call in police backup when necessary, but we don't anticipate this to be necessary very often. In practice, other cities using a police-free MHRT model, including CAHOOTS in Eugene, Oregon, have resorted to calling the police less than 2% of the time.

Members of Shaker Heights for Black Lives and other community groups have attended MHRT planning meetings since the summer of 2020. We have helped the city with research, brought more community members into the discussion, and voiced our desire for a plan that involves sending social workers and mental health professionals to respond to emergency calls without police or guns. During those meetings, it became clear that city officials, advocates, police leadership, and people with mental health illnesses and their loved ones agree that police are not ideal respondents to mental health crises. Shaker Heights' 2021 MHRT pilot program should not be used as yet another proof of this point. Instead, this is the perfect opportunity to try a police-free model that we all agree we need, so we can improve upon it in future years. This is also an opportunity for Shaker Heights to reassert its place among the national leaders in grappling with racial integration and equity.

In a previous MHRT planning meeting, a Crisis Intervention Trainer suggested that police-free models work better in higher-population areas, such as those in Eugene or Denver. We call on the city to pilot a police-free MHRT model now, to be used as the basis for the implementation of a regional CAHOOTS-style MHRT, either at the county level or in partnership with the five cities that share dispatch services with Shaker Heights.

We appreciate the City's open process and look forward to further discussion and consideration of these issues. We are excited for the opportunity to work with you to help Shaker Heights both improve city services and find its place amid the growing national focus on reimagining public safety.

Shaker Heights for Black Lives

SUSTAINING FRIENDSHIPS BEYOND SHAKER

Tiara Sargent SGORR Adviser

If you ask anyone who knows me, they know that I love Shaker Heights, Ohio. In high school I was involved in The Marching Band, Student Council, MAC Sisters, SGORR and many more. These activities and composition of Shaker generated opportunities to cross social boundaries and develop unique friendships.

Effective Leadership Academy

Now, when I scroll through social media, I see the majority of my classmates hanging with people that look just like them. Moreover, it is rare to have a lingering high school connection from someone outside your social boundary. Often, I think, were we just doing what we were "supposed" to do in Shaker? Were these people really my friends? Were these friendships performative, so we could tell how diverse our high school was during our future endeavors?

I have some ideas to answer these questions, but then I reflect on why and how I sustained my friendship with a few friends outside of my social boundaries. Here are a few reasons:

Our parents crossed social boundaries with us.

I grew up in the Moreland neighborhood, but was bussed to Mercer for elementary school. Even though our school was diverse, there was no diversity in the neighborhoods we lived in. When I think of one of my white friends I have today, I also think of how our parents developed a deep relationship with each other. Often, we would attend each other's church, carpool together or have family meals together. This allowed us to have a deeper relationship beyond just sharing homework and being in the same club.

We continue to cross social boundaries.

One of my closest friends, who will probably be in my wedding, is the definition of crossing social boundaries and not expecting me to assimilate to her social boundaries. I attended an all-Black university, and she did not mind exploring D.C. with my college friends or going to a Caribbean wine festival with us. These simple gestures are a great display of how she honors my culture and appreciates who I am as an individual.

We have the hard conversations.

Over the past year, I have had some hard conversations with my White friends about race relations. There were awkward moments, teary eyes and many pauses to do some self-reflection. However, during these dialogues I could tell they were my friend not because it was the "right" or "cool" thing to do. It showed me they were willing to step out of their day-to-day comfort zone to have a better understanding of the struggles their friend has. More significantly, with permission, they continued the conversations past those moments to ensure their actions were anti–racist.

I may not have the entire recipe for how to sustain a relationship that crosses social boundaries beyond Shaker, but we can start with the few ingredients mentioned above. Remember, to encourage your families to cross social boundaries with you, stay committed to crossing social boundaries and embrace the difficult conversations.

BLACK LIVES MATTER

Following the 2020 murder of George Floyd, students joined protests in downtown Cleveland May 30 and a vigil at Gridley Park June 6

PHOTOS BY DAVID VAHEY

BLM
WHITE SILENCE VIOLENCE
BLACK LIVES MATTER
WE'RE HUMAN TOO
NO JUSTICE NO PEACE
CHARGE EVERY KILLER COP WITH MURDER
WE HAVE A RESPONSIBILITY TO EACH OTHER!
I WISH AmenKKKa

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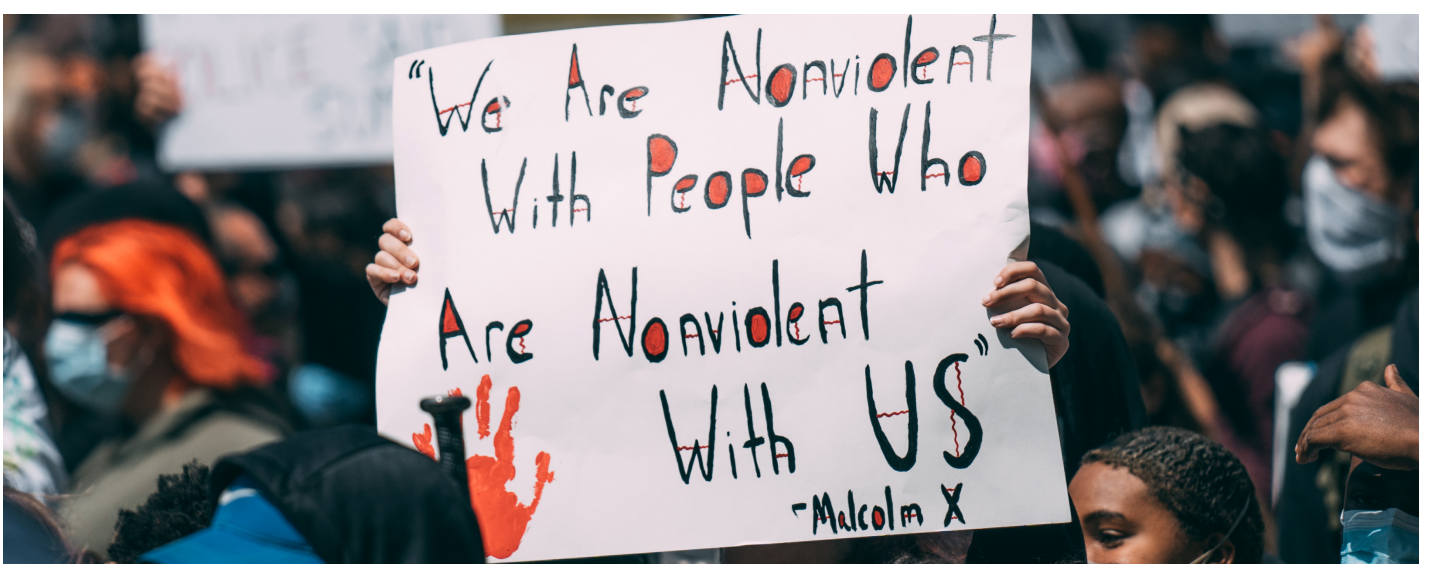
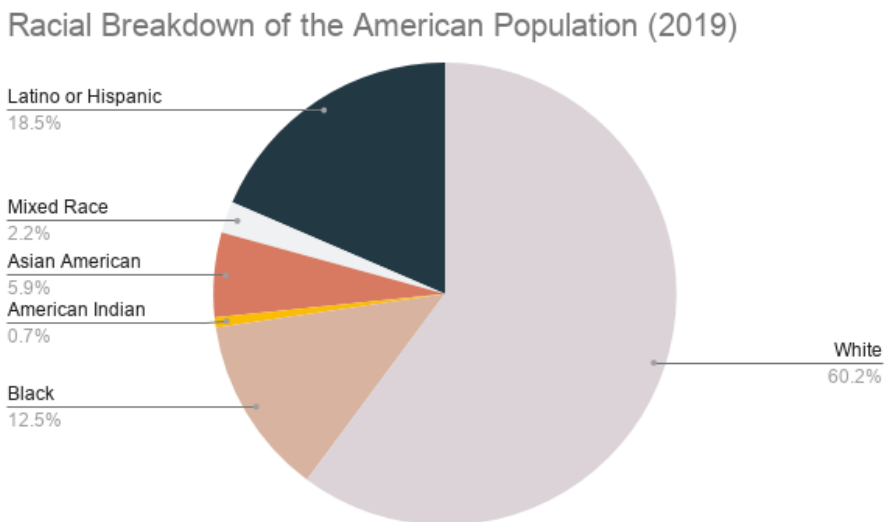
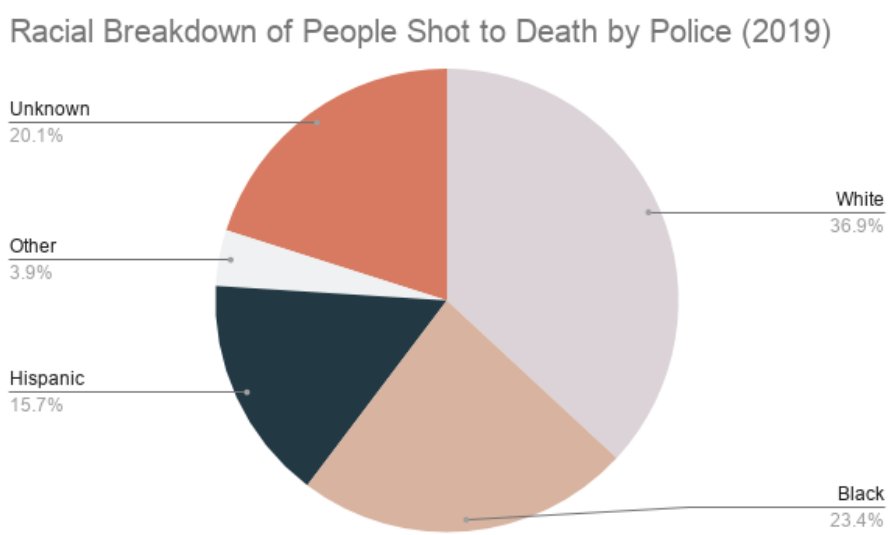

"We Are Nonviolent With People Who Are Nonviolent With US"
-Malcolm X

POLICE KILL AMERICANS OF COLOR AT HIGHER RATES

Lauren Sheperd Editor-in-Chief



Data from Brookings, infographic by Lauren Sheperd



Data from Statista, infographic by Lauren Sheperd

The racial disparity between the general population of the United States and those killed by police every year is staggering.

Data from 2019 shows that while Black Americans comprise less than 13 percent of the American population, they comprise almost 24 percent of those shot to death by police that year. Conversely, white Americans comprise more than 60 percent of the population, yet they comprise only 36 percent of individuals murdered by police.

This disparity illustrates a glaring issue in American policing. Police are given the power to kill in order to protect citizens, yet they are doing the opposite for people of color.

While police shot and killed Breonna Taylor in her apartment while she slept. However, when Dylann Roof, who was white, shot and killed nine Black people in a church in Charleston, SC police took him into custody alive and bought him fast food on his way to jail.

Similarly, police shot and killed 12-year-old Tamir Rice for playing with a toy gun in a park on the East Side of Cleveland. But when a 19-year-old white man killed 17 people at Marjory Stoneman Douglas High School in 2018, police took him into custody alive.

Police departments throughout the country must rethink whom they're hiring, how they're training their officers and what biases pervade law enforcement to ensure they are protecting the entire population, not just the white community.

49 of Cleveland's Local Black-Owned Businesses

Cleveland Cold Brew Coffee
Fresh Fix of Heights
Sweet Fix Bakery
Urban Sweetness
Vegan Doughnut Co.
Cathy's Gourmet Ice Cream Sandwiches
Fawaky Burst Juice Company
Academy Tavern
Euro Wafel Bar
Heights Soul Food and Grill
5 Points Grille
Angie's Soul Cafe
Battiste and Dupree
Beckham's B&M Barbeque
Black Box Fix
Brown's Corner Restaurant
CMB SoulFood
Chicago's Home of Chicken and Waffles
Columbo Room
Crispy Chick
Dreamz Cafe
Empress Taytu
Floods Urban Seafood Lounge
Frederick's Wine & Dine
Fresh & Meaty Burgers
Fresh Fix of Heights
Goodfellas BBQ
Hot Sauce Williams
Irie Jamaican Kitchen
Kim's Wings
Legends Bistro
The Original Grill
Pearl's Kitchen
Renee's Place
The Rib Cage
Sam Sylk's Chicken and Fish
The Sauce Boiling Seafood Express
Sauce the City
Southern Cafe
Subcity
Sunshine Cafe
Taste of Jamaica
UnBar
Whitmore's Bar-B-Q
Zanzibar
Zoma Ethiopian

List compiled by Brendan Zbanek via Cleveland.com

FROM SOAP TO DESSERTS: SUPPORT STUDENT-RUN, BLACK-OWNED BUSINESSES

by Morgan Fowler

SUDS BREWING CO.

Suds Brewing Co. is run by senior Noah Foster and junior Giles Foster. The brothers make all natural beer-based hair and skin care products from their house. The business started when Noah was in eighth grade.

"It is fun and it's time consuming, but earning a dollar from something that is your own work is very satisfying, rather than working for somebody," Noah said.

You can find Suds Brewing Co. online at www.sudsbrewingco.com. Photo by Judy Yin.

PRETTY IVORĒ BOUTIQUE

Pretty Ivorē Boutique is run by Shaker Alumna Sydney Scott ('20). Scott launched her business when she was 17 and sells clothing to young women and girls.

"I always wanted young girls to look up to me and be a figure for them," Scott said.

The boutique can be accessed through www.prettyivore.com or through Instagram @shopprettyinvore. Photo by Sydney Scott.

SWEETS BY MARI

Sweets by Mari is run by freshman Amari Chandler. Chandler is just starting out and experimenting with new desserts to sell through her Instagram.

"Trying to juggle school and basketball isn't the easiest, but it's not that draining because it's something that I really enjoy doing," Chandler said. You can order Chandler's desserts by reaching out to @sweetsbymari on Instagram.

Photo by Shonte Sanders.